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Catholics in Guidance*

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The Catholic Counselor

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PURPOSE: To act as an organ of communication for ALL Catholics in guidance and counseling. THE CATHOLIC COUNSELOR aims: 1. to increase knowledge and interest in student personnel work in Catholic institutions; 2. to serve as a forum of expression on the mutual problems of Catholics in counseling; 3. to foster the professional growth of Catholic counselors through membership in A.P.G.A.; and 4. to encourage cooperation among Catholic Guidance Councils on local, regional, and national levels.

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Editorial:

THE OLD ORDER CHANGETH

It is time for the changing of the guard! With the completion of this issue, the old editorial staff yields its post to the new.

In the several years that it has been our privilege to serve as editors of *The Catholic Counselor*, we have amassed a staggering debt of gratitude to editorial board members, feature editors, authors, artists, advertisers, subscribers, advisers, and friends who have supported us by their work, their contributions, and their prayers. To all, we express our heartfelt thanks and trust that our own continued efforts as members of the editorial board may attest to our conviction that service to *The Catholic Counselor* is service to the Catholic guidance movement.

From our vantage point we witnessed in a few years a remarkable quantitative and qualitative growth of Catholic counselors. More guidance personnel are being added to school staffs; more teachers are being involved in group procedures; more research is being produced in universities and clinics; more Catholic Guidance Councils are being established. On every side more questions are being asked; more answers, new and old, are being proposed. The need for communication grows. It is our hope that increased numbers of men and women from the interdependent disciplines and arts of psychology, social work, counseling, and teaching will share ideas and problems through the pages of *The Catholic Counselor*. By articles and reviews, by news and notes, this journal can serve the Catholic guidance community as a source of information and as a forum for lively exchange and controversy.

In this hope lie our best wishes to the new editors, Mr. Vincent Murphy of Fairfield University and Sister Mary Catherine, C.D.P., of Our Lady of the Lake College. We know that past contributors will remain towers of support. We are certain that our printer, Mr. Joseph Nardiello, will continue to make his own unique contribution to each issue. But beyond these old friends, we trust that they will find fresh support from members of the guidance movement in all parts of the country.

Our hopes and wishes are rooted in our philosophy of guidance. We realize that if the true product of Christian education is the person "who thinks, judges, and acts constantly and consistently according to right reason illumined by the example and teaching of Christ" then the immediate objective of the school is the teacher-student search for intellectual excellence and sound character development. But the pressures and tensions of our complex society often create both personal problems and a climate inimical to that aim. It is precisely here that sound guidance and counseling procedures serve as essential adjuncts to the educative

process to help youth make those adjustments and decisions that will enable the goals of the school to be realized in them. In its own small way *The Catholic Counselor* has labored toward that objective. Optimistically, we know that, with God's help and increased support from professional minded contributors, the effort will continue to move apace.

Brother Lawrence Joseph, F.M.S. Editor
Brother Adelbert James, F.S.C. Associate Editor

THE CATHOLIC COUNSELOR Editorial Board and Staff



Photo By Jack McNerney

Members present at the Denver meeting at Loretto Heights College interrupt business for this picture. Left to right: Brother Raymond, C.F.X., Xavierian High School, Brooklyn; Rev. William McMahon, Cardinal Hayes High School, New York; Sister Mary Catherine, C.D.P., of Our Lady of the Lake College, San Antonio, Texas, new Associate Editor; Brother Lawrence Poirier, F.M.S., of Mount St. Michael High School, New York, retiring Editor; Brother Philip, O.S.F., of St. Francis College, Brooklyn, retiring Chairman of the Editorial Board; Brother John M. Egan, F.S.C.H., of Iona College, New Rochelle, New York, new Editorial Board and Staff Chairman; Mr. Robert Doyle also of Iona College, Assistant Editor; Sister Mary Estelle, S.S.N.D., Mount Mary College, Milwaukee, Wisconsin; Sister M. Sylvester, O.S.B., Donnelly College, Kansas City; and Prof. Edward Daubner, Loyola College, Baltimore, Maryland.

Requiescat in Pace

Reverend David Donegan, S.J., of The College of the Holy Cross, former President of the Worcester Guidance Council and Editorial Board Member of *The Catholic Counselor*, died last March after a year's illness.

In your charity please pray for the repose of his soul.

Acceptance, Counselor Roles, and The Christian Concept of Man

Brother John M. Egan, F.S.C.H.

THERE is good reason to believe that counseling, like love, is a "many-splendored thing."

Some persons who are called "counselors" are engaged more often than not in a form of dialogue which is essentially an advice-giving activity. They are knowledgeable, have had wide experience, are quick to come to the core of a problem situation, are handy in unraveling interpersonal knots, and are practical persons who have a rather keen sense of what are judicious or appropriate modes of action. They are capable not only of sizing up the essential aspects of a problem but also of imparting "know-how" when a solution is being sought. Even though their dialogue often reverts to a monologue, they are useful and good persons to have around at times.

Other persons who are called "counselors" engage in a form of dialogue which is essentially an information-giving activity. They too are knowledgeable

and are skilled in assessing another's potential and the realism of his aspirations and his ambitions. Using a wide variety of tests and other data, they are able to impart to another a worthwhile view of his characteristics and qualities, his strengths and weaknesses, the requirements for and the chances of success in a particular line of endeavor.

Still other persons who are called "counselors" engage in a dialogue which is neither an advice-giving nor an information-giving activity but is essentially a relationship between two persons, a dynamic and highly sensitized relationship specifically characterized initially by some facilitation of the expression of feeling and emotion and, hopefully, by a subsequent development of insight.

It may not be too unfair to maintain that the first type of counselor should really be called an *advisor* and the process not counseling but *advisement*; the second type of counselor, a *guidance worker* and the process not counseling but *guidance*. Such distinctions leave the third type with the title *counselor*.

Briefly and descriptively guidance may be defined as the assessment with an individual of his capacities, achievements, interests, aptitudes, and aspirations with a view to his satisfac-

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This paper was delivered recently at a workshop at the Catholic University of Puerto Rico.

tion in some area of endeavor, whether educational, social, or vocational. Counseling, on the other hand, may be descriptively defined as the assessment with an individual of his conflicts, confusions, frustrations, and anxieties with a view to greater personality equilibrium or intrapsychic or inter-personal adjustment.

Distinctions

The desired outcome of a guidance conference or series of conferences would involve some form of decision making regarding various areas of choice in educational, social, or vocational matters. The desired outcomes of counseling would involve greater insight into self, an increased confidence in one's own problem-solving capacity, a newer and more adequate method of handling future problems, a re-ordered self-expectancy, a reorganization of one's perceptual field with regard to oneself and others, an incorporation into the self structure of previously denied experiences, a shift in the concept of self-derogation and self disapproval and ambivalence towards self to a greater degree of self-acceptance and self-approval.

There can be no doubt that there are areas of overlap in guidance and counseling processes and outcomes. How often what starts as a guidance conference ends up as a counseling session!

Similarly there are areas of overlap between counseling and psychotherapy. Many would make no distinction between the two but it is rather generally

agreed that counseling is more concerned with anxiety (in an individual) which is situational and reactive rather than deep seated and rigidly neurotic in character, with fewer irrational elements in the personality of the individual in terms of the intensity of the problem, with types of problems that require relatively fewer interviews, with problems that are more amenable to conscious processes rather than those that are relatively more imbedded, non-conscious, and incapacitating.

The foregoing is by way of preface to an exploration in terms of the Christian concept of man of the relationship between the acceptance which the counselor exhibits in the counseling process and the concept of his role which he has formulated for himself.

Acceptance

"Acceptance" is regarded herein in its most comprehensive meaning, as being related to the concept of respect for each person, the unconditional positive regard which may characterize the counselor's relationship, and the concept which attributes to the human person a capacity for self direction without at the same time making each man a law unto himself from the standpoint of ethical and moral considerations. The "counselor's concept of his role" is understood not only as formulated by a conscious addressing of himself to an analysis of his activities and relationships but also as having been formulated through experiences of human relationships and in a

generally non-conscious manner.

By and large it would seem that the degree of acceptance characterizing the counseling relationship is directly proportionate to the counselor's self-image as a "Mr. Fix-it" at one extreme through the view of the warmly human, empathic, catalytic-agent type counselor at the other. In this regard it would hardly seem questionable that Rogers in his research, and the research he has stimulated on the non-directive or client-centered approach, has been the outstanding contributor to analysis both of the concept of acceptance and of the role which the counselor assigns to himself.

Permissiveness

It goes without saying that the atmosphere of the client-centered or nondirective relationship is permissive and the counselor is acceptant of all that the client is and all that the client states. The "worth and the significance of the individual" as a person (having a "worth and dignity of his own right") is a "primary point" in the philosophy underlying the acceptance of the individual. (8)

Hence, the counselor may play a comparatively small *verbal* part in the client-centered counseling situation, thus allowing the counselee the widest opportunity to verbalize his emotions and conflicts and to gain insight into himself in the process. Here the counselee's self-concept is comparable to a map to which he refers for the purpose of understanding himself in times of choice or critical situations. (7) All techniques of persuasion,

suggestion, and criticism are avoided, as are explanations and supportive activities such as approval and encouragement, for "to persuade, reassure, instruct, or moralize may result in an increase, not a decrease, of resistance, a refusal to continue the expression and exploration of attitudes". (6)

Rogers' Concept

Rogers' original formulation of the counselor's role, (9) involving reflection of the client's feeling or clarifying the emotional aspects of his statements through a form of mirroring to the client of his emotional rather than his intellectual content, has been analyzed more precisely in his later work. He feels that the original objective of clarification for the client is better effected by the counselor's communicating his empathic understanding to the client, having assumed, "in so far as he is able, the internal frame of reference of the client, to perceive the world as the client sees it, to perceive the client himself as he is seen by himself," without (8) "any effort to diagnose or alter" the existing feelings of the client. (10)

In the counseling relationship, then, the empathic understanding communicated to the counselee is of basic importance. It tends to further the reorganization of self and the functioning of self in a more integrated fashion. According to Rogers, the counselor comes to see the client's self as the client knows it; but the counselor accepts it. He sees those aspects which the counselee has previously denied

to his own awareness; again the counselor accepts them. He moreover accepts with warmth and respect. Hence in finding a person who can accept both of these aspects of himself, in experiencing in another this acceptance, the counselee, according to Roger's theory of the role of the counselor, experiences the counselor as an *alter ego* who expresses the confusion, feelings, and ambivalences of the counselee in an objective manner. And, as a result, the counselee is more able to assume the counselor's attitudes towards self, is more able to accept self. Rogers concludes:

He finds that he too can accept himself even with the additions and alterations that are necessitated by these new perceptions of himself as hostile. He has been enabled to do this (if our theory is correct) because another person has been able to adopt his frame of reference, to perceive with him, yet to perceive with acceptance and respect. (8)

Christian Love

To the counselor who has more than a passing appreciation for the nuclear position of love in the teaching of Christianity, the concept of acceptance in the counseling relationship not only takes on a vital significance but also can be realized as founded eventually on the Christian ideal of love for God and for one's fellow man.

In recent years much has been written on the individual's concept of self and its relation to over-all personality adjustment. Various studies have pointed to the relationship between the success of the counseling process and the counselee's concomitant development of a more ac-

ceptable self-image, between deprivation of parental love and the development of an image of self as unlovable with consequent adaptive striving for love "at any price," between lack of tolerance for self and the lack of tolerance for others, and between levels of self-acceptance and the wholesomeness or unwholesomeness of behavior. In general, these studies and analyses of clinical experience have underscored how fundamental a healthy self-esteem or self-love as well as an external loving relationship is to the harmonious development of the individual personality. For example, Jersild pointedly states that the "concept of love, and especially the concept of a loving relationship with self and with other significant persons, is the cornerstone of health from a psychological point of view." (4)

Symonds' View

Similarly, Symonds points to love as "the surest guarantee of security from fear," a "solution to the threat of loneliness and isolation," the source of "change from egoism to altruism" and "the basis for emotional security and stability in the individual" and "the basis for effective personality development." For problems of inter-personal or intra-personal hostility it is "in the last analysis the only antidote." (12) And, from the insights of clinical experience, it has been characterized as the most important motivating force in the learning experiences of the childhood years. (3)

In terms of what Symonds calls "the therapeutic implications of love," it is claimed that "A wise counselor will use every opportunity for ego building, for making a person feel greater respect and pleasure in himself," for the very reason that "Self respect is the basis on which all good adjustment must be founded." Hence it is that the malfunctioning individual, according to Symonds, must be given the opportunity to "relax the tight grasp on himself" and in so doing gradually to give himself to others; for, in experiencing the security of a personal relationship, he also experiences a certain security in the venture of unfolding his personality to and for others and, as a consequence, he finds himself eventually on the path towards wholesome adjustment. (12)

Theological Concept

Here, then, in so pivotal a factor of personality integration, may be seen the centrality of the theological concept of man for the counseling relationship. For, to the counselee who already possesses to some degree, a realization of his "love-value" and "loveability" in the eyes of God, there can exist no more profound a basis for the enjoyment of a realistic love relationship and no more encouraging a source of self-esteem and wholesome self-love.

For the counselee who does not possess a realization of his "love-value," the counselor can encourage its development:

1. Either "directively" through interpretation or through a less overt direction-

suggesting approach to what he cautiously judges, on the relatively elusive basis of counselor sensitivity, to be an appropriate phase of the counseling process; or

2. "Non-directively" through a deliberate allowance in the counseling process for counselee interpretation and the gaining of insight.

Reverence

Moreover, the clear and effective realization of one's own worthiness and supreme eternal value in the eyes of so loving a God—whether on account of being the image of the Maker or, actually or potentially, a participant in the divine life of grace—cannot but lead to the extension of the concept to include one's fellowman. For, since an all-loving God has endowed all men with the same nature, no form of exclusivism can ever operate with regard to the gift of being the reflection of His image, no matter what the status, or the limitations, or the background of the human person. And, even if there exists only the potential for incorporation into the divine life through sanctifying grace, there follows from such potential a special dignity. Hence, there can be no justification for affording to one man a respect for his dignity (or as Sheed would almost demand, a "reverence") (11) without evidencing at the same time the same respect for each and every one of his fellowmen.

It hardly need be stressed, then, that the "acceptance" so intimately related to the self-concept finds herein its ultimate

basis. Here can be realized how self-acceptance, as opposed to self-rejection, self-derogation, and the self-disparagement to be found in the disordered self-concept, can have a truly realistic foundation. No matter what the source of the self-rejection, the individual having some awareness of his relationship to God as detailed above has also a source not only of self-acceptance but, even more, a reason for joy in his being, even to the extent of knowing that in all the circumstances of his life the protective hand of God, as well as, through grace, the divine indwelling, is ever available to him.

Cautions

Of course, some level of awareness of the positive significance of the relationship of God to man is necessary within the counselee in order that this approach to self-acceptance be meaningful to him. And definite cautions would have to surround its application to the counseling relationship, especially when non-conscious factors are evidently playing a determining role in the distorted self-concept of the counselee.

Thus it would seem that whatever re-education may be regarded as a therapeutic aspect of the counseling experience, a precipitate injection of this religious concept into a counseling dialogue could vitiate its value for the counselee, particularly when there is evidence of a rejection of or lingering hostility to a parental image, the derogatory self-concept having stemmed from parental rejection.

tion.

In general, if the theological concept of man is to be introduced at all or followed up from counselee suggestion as supportive of the counselee's self-concept, its uses would require that, firstly, it would be compatible with the religious convictions of the counselee and counselor; secondly, that it be introduced or followed up only when the religious orientation of the counselee is at a stage of readiness for its interiorization; thirdly, that it be made a matter of exploration within that re-interpretation of experience in which the counselee is prone to engage toward the conclusion of the counseling process. In counseling with students of his own faith, the Catholic counselor would normally have the advantage of a similarity of religious conviction in this regard.

Respect

However, even if the theological concept of man does not enter the counseling dialogue either directly or indirectly, it may be seen as the ultimate foundational support of those counselor attitudes which are at the core of that rapport which is an indispensable aspect of successful counseling. At this point it may be agreed that no level of counseling can dispense with the two basic attitudes of respect and acceptance on the part of the counselor: as intimated in the analysis on the scope and outcomes of counseling, the counselee cannot but sense non-consciously those attitudes of the counselor which have a specific reference to the

counselee as a person and which either encourage the ventilation of the emotional complexities blocking effective rational solutions to his difficulties or dam up the flow of emotion-laden material or tend to re-inforce the counselee's low estimation of self.

The impact which the theological concept of man may have on the rapport-structuring attitudes of the counselor may be seen to possess far-reaching implications. Thus, the counselor possessed of the concept of man as the God-image, the child of God having an inherent dignity that demands recognition despite the presence of accidental qualities which other men may even despise, does not have to look to sentimentally philanthropic rationalizations for the respect and warmth he evidences towards the counselee. Nor need he resort to some unrealistic artifice to accept the counselee simply as he is, with all his human failings.

His acceptance and respect in the last analysis may be realized as echoing the acceptance and respect of the Creator for His creature. And, from the Christian doctrine which has undergirded human considerateness, kindness, service, and charity to one's fellowman down through the ages, the counselor is encouraged to see even the most abject counselee as actually so value-laden as to be actually identifiable with Christ, the God-man. For, in the great discourse of Christ on the final judgment that He will pass on the lives of men, Christ saw fit to declare that "whatever you

did to the least of my brethren . . . I was hungry and you gave me to eat, thirsty and you gave me to drink . . . you did also to me."

As a final consideration, the problem of actual or possible moral transgression on the part of the counselee brings vividly to the fore the relationship between acceptance and the counselor's concept of his role, particularly when the counselor represents, even vaguely, an image of religious authority to the counselee.

Moral Sensitivity

Thus, when the counseling situation indicates the need for adjustment in a moral area, counselor sensitivity to moral values becomes a serious question. Prudence and justice would dictate that the counselee be referred to his religious advisor or counselor when the counseling process has reached the stage that points to counselee action. For, here all the varieties of meanings of "adjustment" can come into play and "By definition adjustment is concerned with values." (12) This precaution and responsibility do not mean, however, that the counselor is so to act that he gives the impression that he is indifferent to moral values, for such would be a value-laden reaction. Being permissive and "shockproof" does not mean that the counselor is morally insensitive.

It need not be emphasized again that for effective counseling the counselor must accept the counselee for what he is and in what he says. To interrupt, to

moralize, or to evaluate in the counseling dialogue can often mean a re-inforcement of self-rejection on the part of the counselee and generally spells the end of the valuable ventilation of emotion as well as the effectiveness of the relationship.

But at times the dialogue may consist of a gratuitous recounting of morally questionable behavior or of feelings or attitudes the counselee realistically considers unworthy of himself. Evidence on the counselor's part of being acceptant and non-judgmental may be interpreted by the counselee as approval of his attitudes or actions.

Non-judgmental

The counselor possessed of clear-cut moral standards cannot in good conscience consider himself so "non-directive" as purposely to leave the impression with the counselee that his immoral actions are approvable. But the counselor can be acceptant and non-judgmental of the errant counselee if he distinguishes between being judgmental of the person, which he should avoid, and judgmental of the immoral act, which realistically he cannot avoid. (1,5) Thus, without evidence of approval, he will refrain from adding to the counselee's defensiveness and allow for a healthy expression that may lead to a more wholesome moral integration within his future behavior.

Acceptance of the counselee in this regard has been termed an allowing for the counselee to sense, consciously or non-consciously, within the counselor the attitude of:

I take you for what you are, for what you yourself can make of yourself by your striving, for what you represent in the eyes of your Creator as so precious and unique a being, fashioned to His very image; despite your limitations and your drawbacks, and especially in face of the self-rejection you are experiencing, the derogatory concept you have formed of yourself, and your loss of self-esteem because of your "flubbings" and your frustrations, your failings and your lack of self-realization—because I can "love the sinner without loving the sin." (2)

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Guidance in the Junior High School

Edward R. Cuony

It is almost axiomatic that early adolescence is the critical period in the educational development of the pupil. From a guidance point of view there is little question that the junior high school years are extremely important. During these years worthwhile goals are developed and habits are formed. The student who does not have a meaningful and worthwhile goal consistent with his potential will usually not put forth the effort necessary to do a good job. Purposelessness can lead to directionless and/or undisciplined behavior.

Experienced personnel know that junior high school is a period of adjustment to rapid physical growth and to emotional and socio-personal changes. This is a time when the young adolescent feels the need for peer support which can be provided through group guidance activities. He also needs a confidant who can help him interpret the changes and adjustments which must be made.

In general, the eighth grade student must make critical choices of course offerings. He must base his choices on a thorough knowledge of self, his potentials, and his goals—data gained from guidance and exploratory activities. The choices made at this critical juncture

will either open or close many doors in the course of his life. The junior high school pupil's task is complicated by the fact that he must project four to eight years into a future which is likely to change at an even greater rate.

Three problems typical of early adolescence have been chosen for consideration.

The Indifferent

The pupil who has no apparent interest in school often desires to leave school upon reaching legal age. Guidance personnel must help him find his interests through an evaluation and analysis of his exploratory experiences and cumulative record data. Guidance personnel should take the lead in determining the needs of this type of pupil and then help to make the curriculum more meaningful. All available information about capacities and specific needs should be given to the teacher who can then work more efficiently to make the learning process more purposeful. If the pupil does not have the mental ability to do regular academic work, the guidance counselor must further help him identify his salable skills and then cooperate in organizing a program to develop these assets. The potential drop-out must be prepared to find a job in which he can function effectively. Such services are important not only to the student but to society as a

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whole.

The able student who is doing just enough work to get by is also the responsibility of the counselor. Time must be devoted to helping him see himself as he really is and to convince himself that it is most important that he develop his abilities to an optimum level. The student should have at his disposal all the available data about himself and about the world of work. The "underachiever" needs more than a cursory ten or fifteen minute interview during the school year. The guidance counselor can help in providing motivation for this student who represents human resources which must not be wasted.

The Unrealistic

The student with unrealistic goals needs the help of guidance personnel. This student, too, must analyze his exploratory experiences as a step in gauging his potentials. He must be aided in choosing goals which are attainable and appropriate. Among this group may be the capable student who has chosen objectives which will not challenge his abilities. In any case, the guidance program must be geared to helping the student develop goals and plans which are realistic and meaningful.

Identifying the Talented

It has been repeatedly stated that able students must be identified at an early age. The junior high school is the logical place to do this. Guidance personnel have an opportunity to assess basic skills, to determine defi-

ciencies, and to develop programs to eliminate these deficiencies through remedial work prior to senior high school. Talents and abilities can be discovered through the evaluation of exploratory experiences. By the time the pupil is in junior high school, accumulated test data are usually sufficient to make realistic identification of potential. The able and talented student must also have help in developing goals which will utilize his capacities.

Involving Parents

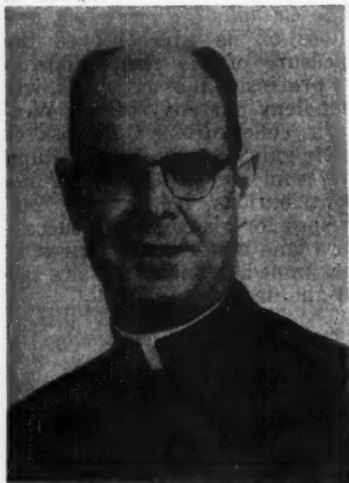
The parent plays an important part in the guidance program of the junior high school. Guidance personnel in junior high school must devote considerable time to both group and individual parent conferences. The available data and evaluations of exploratory experiences must be made available to the parent as well as to the student. Parental interest and encouragement, or lack thereof, may greatly affect the goals that the pupil sets for himself.

The appropriateness of a student's goals has a direct relationship to his behavior pattern and to the type of work he undertakes. The clarification of meaningful goals, even though they may be broad in scope, strongly motivates the junior high school pupil. Without realistic and meaningful goals, the junior high school pupil will quite likely be aimless and evidence little interest in school work.

Good guidance must be done in the junior high school where basic decisions are made.

Profiles of Catholics in Guidance

Vincent M. Murphy, Fairfield University, Conn.



REV. URBAN RUPP, S.M.

Writers of profiles such as this, sometimes find themselves in a delicate position when confronted with the task of writing about someone who is a "member of the family." Fortunately a profile of Father Urban Rupp, S.M., a member of *The Catholic Counselor* family, presents no item which is likely to place a strain upon intra-familial relationships.

Since last autumn, Father Rupp has been the Guidance Director at Chaminade High School in Dayton. For the previous four years, however, while he was assigned as Guidance Director in Holy Trinity High School, Brooklyn, Father Rupp was a valued member of *The Catholic*

Counselor staff. He was the first Business Manager of this journal, assisting the fledgeling publication through its early days and providing in his stewardship one of its strongest assets. He is in no small way responsible for its present vigor. It is understandable then why he is missed by his former colleagues.

It should have been expected that Father Rupp's connection with the New York area would be brief; his life has been marked by mobility. Since his childhood he has been an avid horseman, riding even to school and Church during his younger days. Even if religious superiors had not seen fit to bring him back West of the Appalachians we could not have been sure that his hobby would not have had the same effect. Flatbush Avenue is hard on horse shoes.

Actually Chaminade is only one of a number of schools with which Father Rupp has been affiliated. It was from Trinity College in Sioux City in his native state of Iowa that he entered the Society of Mary. From there his studies took him to the University of Dayton, St. Meinrad's Seminary in Indiana, Fribourg in Switzerland, and Western Reserve for an advanced degree in Guidance and Psychology.

Teaching assignments brought him first to Chaminade in the early nineteen forties. After

theological studies he joined the faculty of the Cathedral Latin School in Cleveland. It was here that he took an interest in guidance which became stronger with increased counseling work at Purcell High in Cincinnati.

And now Father has moved again. Now the Ohio State Counselors Association and the Miami Valley Guidance Association will claim the contributing membership which he provided the New York State Counselors Association and the New York State Deans and Guidance Personnel Association. This summer

will see him on the staff of Dayton University's Guidance program for young workers in the field.

We, his former colleagues on *The Catholic Counselor*, and those of us who enjoyed the pleasure of his companionship in professional associations, will not deny our envy of our Western colleagues. Our loss is their gain. And to Father Rupp we send our gratitude for his contributions here and our wishes for his continued success in a land where trolley wires do not impede a man who sits tall in the saddle.

The Administrator's Role in Guidance

Brother Leo Willett, S.M.

The introduction, growth, and effectiveness of guidance in Catholic schools depends to a great extent on Catholic school administrators. This article is therefore directed to Catholic school administrators who are struggling with the problem of planning a guidance program for their schools.

Briefly, guidance is helping each student meet his religious, educational, vocational, human

relations, health, and recreational needs. A guidance program comprises all organized services that help each student solve his problems and provide for his needs.

Guidance is not a new idea. Good teachers have always provided some form of guidance at least for some of their students. This is especially true of religious and lay teachers who have dedicated their lives to the service of their students. True to their calling, they endeavor to help each student meet his natural and supernatural needs.

Underlying Principles

The guidance movement is based on principles that are

Brother Willett is Assistant Principal of Don Bosco High School, Milwaukee, Wisconsin.

This article is based on his address to administrators at last year's NCEA Meeting in Chicago.

basic to Catholic thought: 1. Each person has dignity and worth. 2. No two human beings are alike. The difference is not in value or importance but in God's plan for each. 3. If a person cooperates with grace and if others provide the help they should, it is possible for him to fulfill God's plan for him. 4. Knowledge of self is necessary for intelligent choice and the attainment of maximum efficiency.

Man is a creature composed of body (physical needs) and soul (spiritual needs). Needs are inter-related; not isolated. Rarely does a person fill a need or fail to do so without affecting other aspects of his personality. For example, a person's failure to master reading skills affects his personal, social, and educational development. The school may not be able or may not choose to provide facilities for meeting certain needs; but if these needs are not provided for elsewhere, the school itself is handicapped in its work. Needs and their inter-relationship demand an organized guidance program directed by professional personnel concerned with the way each student is meeting a wide array of needs.

Suggestions

The foregoing has, it is hoped, encouraged the Catholic school administrator to ask himself a few questions about guidance in his school. The inquiring administrator will begin to find answers in the extensive information and the excellent bibliographies in the teacher's handbooks for the Harcourt, Brace and the Bruce group guidance

series for Catholic schools, and in Saalfeld's *Guidance and Counseling for Catholic Schools* (Loyola U. Press, 1958). Also, he should be a regular reader of *The Catholic Counselor*.

In addition to his study of guidance literature, the administrator can obtain the expert assistance of professional personnel from nearby schools, universities, and agencies. In some dioceses, there are Catholic Guidance Councils. These organizations are a ready source of assistance.

Survey Questionnaire

A first step in ascertaining the guidance needs of a particular student body is to direct a respected member of the faculty to administer a survey questionnaire to *all* students. (A twenty-item questionnaire that can be administered in twenty-five minutes appears in Sister Violet Marie Custer's (O.P.) Catholic University doctoral dissertation entitled "An Evaluative Study of the Guidance Program in the Archdiocesan High Schools of St. Louis." Students should be told not to sign the questionnaire. They must be assured that teachers will not be shown the individual papers, and that faculty members will receive only summaries of homeroom, divisional, and school guidance needs revealed by the answers to each item.

The Faculty

A slow-but-sure approach to the development of a formal guidance program is superior to a crash program from the top. The key factor in the lasting

success of a guidance program is the faculty. The administrator initiates the program with and through the few teachers who perceive student needs and who await a word of encouragement to undertake personnel services within their competence. Through prudent and successful initial experiences their interest grows. Other teachers observe the good accomplished and in turn become interested and involved. Thus a guidance program is on its way to successful integration into the school's entire program because it has grown from the roots with leadership and encouragement from the top.

Qualified Personnel

Not all teachers have the personality, interest, or ability to succeed in guidance work. Teachers whose qualities promise success in guidance work should be placed in situations in which they can best use these qualities. In large schools, for example, the administrator will judiciously assign divisional counselors, and other guidance-minded teachers to work with the more vital groups.

One way to provide the time which the teacher-counselor needs is to assign a substitute teacher at the rate of one period a week. This period should be rotated so that no one subject suffers. The teacher-counselor should, as much as possible, counsel his students during their study periods. Such an arrangement enables the teacher to counsel each homeroom student twice a year "on school time."

The administrator will exer-

cise even greater care in selecting a trained person to be Director of Guidance or Coordinator of Guidance. In addition to directing the entire guidance program, the Coordinator introduces in-service training, develops a testing program, secures educational and occupational literature, maintains close contact with the community agencies to which students may be referred, aids parents in their guidance responsibilities, and helps the teachers and the administrator through recommendations, reports, and bulletins.

The administrator should encourage and make it possible for guidance-minded teachers to belong to and to be active in guidance organizations, to attend workshops, to participate in NDEA Guidance Institutes, etc. A good administrator provides opportunities for the continued growth and development of his staff.

The guidance role of the school administrator is a most important one, for a guidance program cannot begin, develop, and function efficiently without his initial action, his vital interest, and his adequate support.

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School Guidance Services and Religious Vocation Recruitment

Sister M. Berchmans, R.D.C.

BECAUSE the Catholic Counselor's prime concern is the individual pupil made to the image and likeness of God, his work should be readily distinguishable; for he sees the young person he is "guiding" as a unique member of the Mystical Body of Christ, and service to him as service to the Whole Christ.

Reality forces the counselor not to think of a student in terms of parts or segments to which he applies various guidance techniques. The whole individual and the predominant need of the moment must be considered. A predominantly educational need may involve personal, social, emotional, or vocational adjustment. For this reason, no program which emphasizes any one aspect of guidance to the exclusion of those others by which a student comes to an over-all knowledge and understanding of himself and his world can successfully operate.

Thus, career guidance efforts represent but one facet among many that may be explored. For

Catholic students, this vocational exploration must be regarded as a most important activity, for it is concerned with the unfolding of an eternal destiny in time. Considered in the primary sense, vocation is "a divine call to embrace a definite state of life" or in the secondary sense, "a divine call to do a definite work." In either sense it is a means through which a Catholic student achieves his place in the Mystical Body of Christ. Both general vocational guidance or religious vocation recruitment should be characterized by efforts to assist each youth to ascertain and fulfill his role in the Mystical Body.

Two Considerations

Two considerations follow from this basic understanding. First, the guidance office is not *per se* a recruitment office any more than it is a matrimonial bureau. If a guidance office were to be so "tagged" by the students, it would in short order have to hang out a "not operating" sign. Second, if students are to be served with full realization of the motivation noted above, the guidance office can never flash a "not operating" sign when a pupil wishes to explore the possibilities of religious vocation or when the guidance worker sees value in verbalizing this possibility.

Sister Berchmans is Guidance Director at Good Counsel College, White Plains, New York, and Chairman of the Metropolitan (N. Y.) Roundtable of Catholic College Counselors.

Guidance for All

Thus the guidance office serves the student who is seeking his role in life, whatever role it may be. Through its testing service, it provides an objective gauge of the student's potential. By helping the student clarify his goals, it motivates him to greater academic achievement. Within the limits of confidentiality, the guidance office helps identify those who give promise of success in the religious vocation, just as it does in other vocational areas. It also serves the faculty, not only in making available through its testing service a gauge of the student's potential but also in stimulating greater motivation towards academic achievement on the student's part through helping him to clarify goals and objectives. In addition, from the standpoint of religious vocation recruitment, it can be of unquestionable service to the faculty through helping to identify, within those limits of confidentiality which must ethically obtain, those students who give promise of success in the religious vocation.

Thus, guidance serves the faculty who are the actual "recruiters" of religious vocations through their readily discernible sense of dedication to their work, their interest in each and every student regardless of his promise or lack thereof, their joy in the sacrifice represented in their lives, their dedication to the primary obligations of their vocation, and, in a rather indefinable but extremely important way, through being a source of identification for the students as

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they work out for themselves their aspirations to the religious vocation.

God's Plan for Each

Here, again, the faculty as well as the guidance officer must be mindful of the individual student's possibilities as dictated by God's will in his regard. Although faculty and guidance worker should not slacken those prudent efforts to bring more laborers to Christ's harvest, they would do well to remind themselves of the admirable suggestion of Father Gerald Kelly in his book *Guidance for Religious*:

The counselor too must be devoted to God's will. In practice, religious counselors do not easily acquire or sustain this disposition. When we observe a "fine boy or girl" we al-

most spontaneously think, "He would make a wonderful priest or Brother" or "She would be a splendid sister," and we are very much inclined to rest in the decision and even to guide these fine boys and girls in the same direction without further thought of God's will. Yet, just as the young people must have the disposition of wanting to know and do God's will in whatever state of life He wishes, so must the counselor have the same objectivity.

In brief, there is every likelihood that guidance services that assist in religious vocation recruitment will be fruitful provided that:

(1) the guidance needs of all students are attended to, thus obviating student resistance or resentment because of confusion or imbalance in function, purpose, and practice between the general guidance program and religious recruitment;

(2) a *Christian sense of vocation* is developed throughout the whole school experience, so that students clearly understand the meaning of "vocation" as encompassing not only the religious state but also the married and the single, as well as the possible life work of each person;

(3) all that is best in modern techniques, methods, and approaches for individual and group guidance are so used that the student is led to the fullest possible understanding of his potentialities and their eventual realization; and

(4) the enthusiasm of faculty and guidance workers for religious vocation recruitment is really an expression of their interest in what is best within God's plan for each student.



Daniel C. Sullivan, St. John's University

PSYCHOLOGY AND RELIGION

Three Joint Symposia from the ACPA-APA Meetings of 1957, 1958, 1959. American Catholic Psychological Association, Fordham University, New York, 1960, 184 pp., \$2.00.

Many readers will recall with pleasure attending one or more of the Symposia of the American Catholic Psychological Association collected in this volume. The ACPA contributed generously by first arranging for these distinguished panelists to address their meetings, and now by providing us with copies of the speakers' words. In each Symposium two ACPA members joined with two American Psychological Association members to discuss a provocative topic, one inviting consideration "from the psychological but also from the religious point of view."

Merely to list the contributing authors of these Symposia will excite the interest of most readers. Drs. Alexander Schneiders, Zigmunt Piotrowski, Paul Meehl, and Fr. John Gasson, S.J., delineate clearly various facets of guilt. Herein, most readers will profit from the important distinctions and clarifications of a notion too frequently repeated without specification of connotation. Guilt, guilt-feelings,

moral vs. psychological guilt, social implications of guilt and the individual sense of guilt are the attractive titles of separate papers. There is much to be learned from each of these papers.

The Authoritarian Personality was very topical in 1958, and some reports on research tended to present the Catholic in an unfavorable light. Drs. Magda Arnold, Boyd McCandless, Milton Rokeach, and Monsignor Paul Furfey delighted conventioners at Washington in 1958, and will bring delight now to an even larger audience with their careful analysis of the authoritarian personality, a notion used with many different shades of meaning, inclusions, and exclusions. Particular attention was directed to the research completed by others as well as the panelists. Readers will have a chance to scan the field through learned eyes and perhaps be provoked to initiate some research on their own toward further clarifying the authoritarian concept.

The papers of the 1959 Symposium at Cincinnati may be the most attractive of all to counselors. Drs. Joseph Samber, Leona Tyler, William Cottle, and Father Charles Curran dig into the popular and slippery controversy of the place of values and value-judgments in counseling. Many counselors will have the opportunity for the first time to follow Father Curran's reconciliation of Aristotelian and Scholastic ethical concepts with Carl Rogers' views of man.

This volume published by the ACPA offers something for

everyone. For many, as for this reviewer, it will be a treasure of pertinent, concise, lucid commentary on popular topics of interest to counselors as well as to psychologists.

Rev. John B. Murray. C.M.
St. John's University, N. Y.

Selected Papers from the ACPA Meetings of 1957, 1958, 1959. New York: American Catholic Psychological Association, pp. xi + 168 pp.

The members of the ACPA are indebted to Fr. William C. Bier, S.J., and Dr. Alexander A. Schneiders for editing in book form the Presidential Addresses and certain selected papers from the meetings of three recent years.

The 1957 meeting presented a symposium on Psychological Assessment in Religious Vocations. The papers selected for publication concern themselves with these four questions:

1. Can something so fundamentally spiritual and supernatural as a religious vocation be evaluated by psychological tests? (Father Bier)
2. How is a screening program for religious vocations organized and administered? (Dr. Le Roy Wauch)
3. What safeguards of secrecy should be taken to protect the ethical rights of the applicant? (Father Richard P. Vaughan, S.J.)
4. What is the present scientific status of screening for religious vocations? (Dr. Thomas N. McCarthy)

Anyone interested in psychological testing for religious candidates will find in these papers a thoughtful survey of its present status.

The papers selected from the 1958 meeting are concerned with the Allocution of Pope Pius XII on Morality and Applied Psychology. Monsignor Timothy J. Gannon sets forth the Allocution's general implications for psychology. Dr. Fabian Rouke shows that specific papal directives concerning lie detection are fully in accord with the soundest scientific and legal principles of the present day. Finally, Father Albert F. Grau, S.J., comments on "The Pope's Remarks and the Limits of Counseling".

Two additional papers from the 1958 meeting treat of Discipline and Permissiveness. Dr. Joseph R. Cautela suggests a synthesis of these elements in Family Life, and Sister Mary John Bosco considers them in relation to secondary education. While neither of these papers would pretend to settle a matter so dependent on fundamental attitudes, they do present in clear terms the values to be obtained from a proper balance of discipline and permissiveness.

The 1959 meeting offered a symposium on Marriage Counseling. Dr. William R. Reevy lists five forms of marriage counseling proceeding from different orientations: the religious, the sociological, the psychological, the psychiatric, and professional marriage counseling. However, the paper of Dr. Alexander A. Schneiders makes

a strong case for neurotic interaction as the chief basis of marital difficulties. If this is so, it is difficult to conceive of any sense in which a purely religious or sociological orientation could produce a true marriage counselor. The essential relationship that Christian Theology has to marriage counseling is brought out in the final paper by Father John W. Stafford, C.S.V.

Rev. L. Augustine Grady, S. J.
St. Peter's College
Jersey City, N. J.

Editor's Note: Both volumes published by ACPA may be ordered from the Association for the single price of \$3.00.

TO LIVE IS CHRIST

Robert W. Gleason, S. J. Sheed and Ward, New York, 1960, 180 pp., \$3.00.

It is not often that *The Catholic Counselor* reviews a book that might properly be called spiritual reading addressed to religious. *To Live Is Christ* calls for such an exception. In the tradition of good spiritual reading there is much in this book that will give any religious food for reflection and meditation. There are insights, too, that will assist anyone engaged in counseling candidates for the religious life or young religious in formation.

In brief, Father Gleason has written an analysis of the religious life with fresh theological insights and with perspectives gained from modern psychological thought. From a theological point of view the author looks at the religious life as less a

"pursuit of perfection" than a prolongation of the thinking and willing of the Incarnate Word of God in the Mystical Body. To Father Gleason the mysteries of the Incarnation and the Mystical Body are central dogmatic foundations for the religious life with the key virtue being Charity. His analysis of the relationship of the common life and the vows to this central theme makes for thoughtful reading.

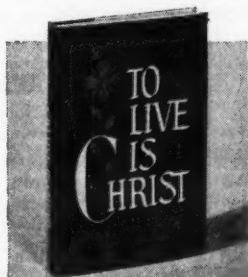
Equally interesting and informative are the author's reflections on psychological maturity as related to spiritual maturity. In the words of Father Gleason, "... one must keep in mind that common life requires, as Pope Pius XII has observed, good *human* material. Before we begin to train the supernatural life we must try to train a normal, well-balanced individual. Grace builds on nature, and where nature is inferior in urbanity and culture, grace will ordinarily not supply for these disadvantages. Those therefore who seek refuge in the religious life from the conflicts of the outside world, those who were brought up in a Jansenistic twilight of fear, can never really learn to devote themselves fully and generously to a community." (p.29)

The author clearly indicates some of the unique problems that youth of today bring to the religious life. The tensions of modern living have made them more restless, more irritable, more critical. But they are also likely to be better educated and more self-expressive, and to have more initiative and greater concern with self-fulfillment. Un-

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less these traits are understood by the counselors of aspirants or the directors of religious information, tragic mistakes in guidance or training can be made. In line with this, Father Gleason urges all religious congregations to imitate the spirit of adaptability of the Church — that is, to hold fast to the absolute essentials of the religious life and the particular spirit of each congregation, but not to canonize antiquated customs and ceremonials that in our time may be inimical to religious recruitment or even to the full living of the religious life and the apostolate.

To Live Is Christ is good for private or refectory reading. It should cause some lively discussions. It is a real contribution to the growing literature in the important field of religious vocations.

Brother Adelbert James, F.S.C.
Manhattan College, New York

THE INFORMATION SERVICE IN GUIDANCE

Willa Norris, Franklin R. Zeran, Raymond N. Hatch, Rand McNally & Co., 1960, 598 pp., \$6.75.

From its title one might guess that this is just another book on occupational information. It is, however, more than that. Here one finds information about the educational and social environment of students as well. Emphasis is also placed upon the guidance techniques of disseminating information rather than upon the information itself.

A large part of the material

is concerned with occupational information: the world of work, classification systems, evaluating occupational information, community surveys and job analyses, follow-up studies, and work experience and placement programs. In addition, material relative to colleges and universities, schools for exceptional children, apprenticeship training, correspondence schools, cooperative and military training is included. Materials and techniques useful for discussion of topics such as understanding oneself and others, family relations, boy-girl relations, personal appearance, social skills and financial planning are also presented.

One section of the book is devoted to techniques used in the presentation of information. The information service library is discussed at length; courses, units, special group activities, and resources in the several informational areas are included. Listed are three publications for use in Catholic schools.

An extensive bibliography, a listing of publishers, professional and trade associations, and business and industrial agencies and firms which distribute materials for the three types of information, are appended to the main sections of the book. Examples of units for presenting occupational and social information, as well as samples of forms for use in evaluating various types of information are also given in the appendix.

Intended primarily as a text for the course in occupational and educational information, the book would be a valuable re-

source for the practicing counselor. It could also be used with profit by other staff members in performing services in a school program.

Margaret Greene,
Guidance Counselor,
Wheatly School,
East Williston, New York

WORKING WITH SUPERIOR STUDENTS: THEORIES AND PRACTICES

Bruce Shertzer, Ed. Science Research Associates, Chicago, 1960, 370 pp.

Here is a book directed to counselors, teachers, school and college administrators, and all other persons who are concerned with providing a program of education for superior or talented students. Prepared by many people, it is the result of ten conferences held during the summers of 1958 and 1959 at ten universities, participants in the North Central Association of Colleges and Secondary Schools Project on the Guidance and Motivation of Superior and Talented Students.

The book is organized as would be a program for talent development in a school. It includes: the rationale for a talent development program, a review of current research, the basic essentials of such a program, and summaries of four programs presently in action.

In the section entitled "Guidance Services," the editor reports that "Few if any special guidance provisions beyond those normally provided will be

necessary." He summarizes the major concerns reported by counselors in working with superior students as follows: (1) "Getting superior students to achieve up to capacity, (2) Defining educational and occupational areas in which superior students are interested, (3) Dealing with social and personal adjustments of superior students, (4) Overcoming the classroom teacher's lack of sensitivity, and (5) Helping superior students organize their time and activities."

A clear and direct format, the varied styles of many writers, and brief summaries of the material contained in a section given in the introductory statement for each part, make for easy and enjoyable reading. A wealth of references to research findings and reports on programs in action make the book a valuable resource for those interested in the education of the superior student.

Margaret Greene
Wheatly School
East Williston, New York

VOCATIONAL MATURITY OF NINTH-GRADE BOYS

Donald E. Super, Phoebe L. Overstreet, et. al., Monograph 2. Career Pattern Study. Bureau of Publications, Teachers College, Columbia, New York, 1960, 212 pp., \$5.25.

Counselors sometimes secretly regret the trend to force upon the high school freshman the burden of a specific curricular choice at a time when his activity ought very properly to be

exploratory and tentative in nature. But there has been little but this vague feeling to gain-say the demands of secondary school curriculum structure.

Prepared by Donald Super and his associates at Columbia's Horace-Mann-Lincoln Institute of School Experimentation, this study is an attempt to discover precisely whether high-school freshmen are ready, emotionally and intellectually, to begin making the pre-vocational choices "which society, through the present organization of schools and curricula, expects them to make."

Super's theory of vocational development, outlined in *The Psychology of Careers* and in the first monograph of the Career Pattern Study, considers vocational maturity as an aspect of general maturity. Vocational development is viewed as a process intimately related to the network of specific characteristics composing the developmental pattern of the individual, and vocational choice is conceived as the culmination of an unfolding process.

Subjects in this longitudinal study, begun in 1952, were 105 ninth-grade boys in the public high school of Middletown, N. Y., which offers academic, commercial, and technical programs. With the aid of the guidance department, each student was expected to declare an area during freshmen year.

A total of 28 factors, including groupings of intelligence, school achievement, psychological and social adjustment, family socio-economic conditions, religious affiliation, envi-

ronmental, and other factors were examined as presumed correlates of vocational maturity. Test data were supplemented by four hour-long interviews with each student.

Of these factors, analysis showed the following to be adequate indices of vocational maturity: concern with choice, acceptance of responsibility for choice, specificity of information about a preferred occupation, specificity of planning, extent of planning, and use of resources. Significantly for guidance practice, these measures were based on interview rather than psychometric data. It is also surprising that personal adjustment, measured by the TAT, the Rotter Incomplete Sentences Blank, and Henderson's Test of Father Identification, showed no statistically significant correlation with vocational maturity.

The Columbia staff concluded that "vocational maturity in ninth-grade boys is primarily orientation to the need to make educational and vocational choices, including acceptance of responsibility for choosing and planning, and a planning and information-getting approach to the orientation and choice process: it is, essentially, planfulness." At this age, vocational maturity does not consist in the making of provisional vocational choices of the sort expected under present curriculum structure.

Of particular interest to Catholic counselors are the findings bearing upon religious affiliation and vocational maturity. No significant difference were found among Protestant,

Jewish, and Catholic boys, and religious affiliation was rejected as an index or determinant of vocational maturity. However, some very minor differences were found, showing a slightly higher correlation between Catholic affiliation and the indices of maturity mentioned above.

Chapter IX, "Implications for Education and Guidance," contains some provocative material, particularly for readers attuned to the Catholic philosophy of education. In general, the experimenters recommend restructuring the junior high curriculum so that the student has a greater exposure to vocational orientation. Another, and to many, a more acceptable solution, would be the restructuring of the secondary curriculum so

as to obviate the necessity for definite choices, centered about what Pius XII has described as "what should be taught to all the children in all the schools."

Nathaniel J. Pallone
St. Francis College, Brooklyn

Readers of this column may be in a position to heed the appeal of Very Rev. Alfred J. Fernandez, missionary in South India who would appreciate any used copies of Catholic books or periodicals for the shelves of his Catholic Information Center. As he expressed it, "The need is very urgent to counteract Communist influence in this area".

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Kerala, South India

MULTIPLE COUNSELING



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Dr. Phyllis Wilson of Queens College conducts a demonstration of "Multiple Counseling in High School for the Underachiever" during the St. Francis College Teacher Guidance Clinic held in February. This clinic, sponsored by St. Francis, the Brooklyn Catholic Guidance Council, and the Rockville Centre Catholic Guidance Council, had for its theme, "Group Techniques in Guidance for Counselor and Teacher."



RESEARCH REVIEW

A SURVEY OF GUIDANCE SERVICES IN SELECTED MINOR SEMINARIES

Father Shaun McCarty, M.S.SS.T.
Father Judge Mission Seminary, Monroe, Virginia

THIS study, completed at The Catholic University of America, represents the results of a survey of guidance services of minor seminaries in the United States.

The data were compiled from one hundred twenty-four replies to a questionnaire sent to rectors of the minor seminaries.

The reasons for the study were: (a) There seemed to be a need to determine the present status of guidance services in minor seminaries before a complete evaluation of them could be made with a view to improve seminary training. (b) No such study had been done. (c) It was felt the work might be a help to seminary personnel in filling out accreditation questionnaires.

From analysis of the data, it would seem that guidance services in minor seminaries are very adequate in many areas and could be improved in the weaker areas with little difficulty. The major strengths seemed to be: (1) the personal and general academic qualifications of the counselors. (2) the excellent relationships for counseling that exist between the

counselors and the students, (3) the extensive information available on the students in most areas, and (4) the widespread availability and use of medical referrals. The outstanding weaknesses seemed to be: (1) the lack of specialized training of the staff for guidance activities, (2) the lack of organization of the staff for guidance, (3) the absence of provisions for boys who leave the seminary, (4) the lack of provisions for evaluation, (5) the limited use of psychological and remedial referrals, (6) the lack of co-ordination among seminaries concerning testing programs, and (7) the limited participation of entire faculties in the guidance programs.

The seminaries were about evenly divided on the question of formal organization, though the vast majority agreed that a program of some sort was at least advisable. The majority, too, felt that the guidance function is different from that of spiritual direction, though it is difficult to draw the line of demarcation between the two. A more intensive study of this aspect might be in order.

GUIDANCE NEWS and NOTES

Brother Raymond, C.F.X., Xaverian High School, Brooklyn, N. Y.

Guidance Council Activities

The number of Guidance Councils has increased rapidly within the last year. The latest count is twenty with others stirring into action. Since the 1960 Philadelphia Convention, nine new councils have been organized: Cleveland, Dubuque, Chicago Christian Brothers, Boston, Detroit, Birmingham-Mobile, Rochester (New York), Twin Cities (St. Paul and Minneapolis), and Cincinnati.

The Catholic High Schools of the Peninsula of California are planning their guidance activities for this year and next with the thought of establishing a Guidance Council. It is reported that similar action is being planned by the San Diego, California group.

The Western New York Council on March 18 at Nardin College, Buffalo, met with representatives from thirteen Catholic Colleges in the immediate area to discuss the admission requirements of these colleges. The program was developed to help counsel students in both private and public schools through the mutual exchange of information and ideas.

The Brooklyn Council, sensing the need for professional understanding of the emotionally disturbed, invited *Dr. Edmund Dombrowski*, Catholic psychiatrist, to address the Council. His theme centered around classroom situations. His opinion is that school counselors need not fear displeasing his associates by working with minor maladjustments, and that the psychiatrist or clinical psychologist needs the help of the school counselor whenever a student requires treatment.

In December, the Milwaukee Council sponsored an all day workshop on articulation between high school and college. In the morning session, *Sister Mary Estelle, S.S.N.D.*, Mount Mary College, and *Miss Ruth McMahon*, Marquette University, discussed "Transition Problems from High School to College." *Mr. W. Whelan* and *Rev. Joseph Zimmer, S.A.C.*, both of Pius XI High School, concentrated on "Techniques in Occupational Counseling for the Non-College Bound." The afternoon session centered around "Present Trends and Problems in College Admissions and

What They Mean for High Schools." *Mr. Raymond Otis*, Marquette University, shared his views with the audience, and later *Rev. George Ganss, S.J.*, Marquette University, and *Sister M. Providencia, O.S.F.*, Alverno College, presented the pros and cons for "College, Marriage, or Work for High School Graduates."

On February 8, the New York Council met in conjunction with the Archdiocesan Teachers Institute and presented a session entitled "High School Guidance Services: The Principal's Coordinative Role." *Brother Joseph G. McKenna, F.S.C.H.*, Principal of of Catholic Memorial High School, West Roxbury, Massachusetts, was the speaker. *Rt. Rev. Msgr. James T. Nolan*, Principal of Archbishop Stepinac High School, White Plains, New York; *Brother Bernardine, F.S.C.*, Principal of LaSalle Academy, New York City; and *Mother M. St. Pierre, O.S.U.*, Principal of Mount St. Ursula, the Bronx, were the commentators. The theme and comments emphasized that the principal through his interest, direction, and encouragement introduces and coordinates the school's entire educational program. *Brother Lawrence Joseph, F.M. S.*, President of the Council, chaired the meeting.

Rev. Peter McCarthy of John Carroll High School, Birmingham, Alabama, announced that the Catholic High School in Montgomery, McGill High School, Toolen High School, and Mercy High School, all of Mobile, and Pensacola Catholic High School, Pensacola, Florida, have recently banded together to study their own guidance problems.

At its winter meeting at Loyola College, the Baltimore Council considered "Mental Health in the Teacher." *Dr. E. Paul Benoit*, Coordinator of Research, the Partridge Schools and Rehabilitation Center, Springfield and Gainesville, Virginia, was the principal speaker.

On Saturday, February 11, *Rt. Rev. Timothy F. O'Leary*, Superintendent of Schools, presided at a meeting of the newly organized Boston Archdiocesan Guidance Council. The group discussed how to organize and administer effective guidance, counseling, and testing services in all Catholic schools of the Archdiocese. *Brother Robert, C.F.X.*, Director of Studies at St. John's Preparatory School, Danvers, Massachusetts, was elected President of the Council.

St. Francis College, Brooklyn and the Brooklyn and Rockville Centre Guidance Councils jointly sponsored the Fourth Annual Teacher-Guidance Clinic held on February 22 at the college. The theme emphasized "Group Techniques in Guidance." *Brother Philip, O.S.F.*, who coordinated the program was assisted by members of the two Councils.

Father John Mueller, S.M., Superintendent of Schools of Puerto Rico, announced that one and possibly two Councils may be formed on the Island within the next year or so.

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Guidance Personnel in the News

The State Superintendent of Education for the State of Maryland invited *Professor Edward V. Daubner*, Loyola College, Baltimore, Maryland, to serve on a special committee for the Evaluation of Guidance Programs in Maryland.

Rev. William J. McMahon, Cardinal Hayes High School, New York City, at a meeting of the New York Personnel and Guidance Association reported how forty schools proceed in the orientation of freshmen.

Brother Aloysius, F.S.C., President of the Baltimore Council, addressed the high school principals and counselors of the Diocese of Richmond at the Teachers' Institute held in November.

Brother Lawrence Joseph, F.M.S., Editor of *The Catholic Counselor*, and *Rev. Joseph A. Casey, S.J.*, Director of Guidance at Regis High School, New York City, represented the Archdiocese at the second annual meeting of the Academy of Religion and Mental Health.

Dr. Lawrence R. Malnig, St. Peter's College, Jersey City, New Jersey, has been appointed Regional Coordinator of the North Jersey area for Project Talent.

Brother Bartel, C.F.X., of Mount St. Joseph High School, Baltimore, Maryland, spoke at the joint meeting of NCEA-NEA at Atlantic City in November on "Specialist—Boon or Bane."

Rev. Joseph H. Voor, Bellarmine College, Louisville, Kentucky, has been elected to the Board of Directors of the Southern College Personnel Association.

Rev. William J. McMahon, former President of the National Conference of Catholic Guidance Councils, and *Brother John M. Egan, F.S.C.H.*, Iona College, New Rochelle, New York, and new chairman of the Editorial Board of *The Catholic Counselor*, assisted in the formation of the new Guidance Council of the Archdiocese of Boston.

Brother Raymond, C.F.X., President of the Brooklyn Council, has been appointed to the Editorial Board of *The School Counselor*, the official journal of the American School Counselor Association.

In January, *Rev. Edmund W. Olley*, Chairman of the National Conference of Catholic Guidance Councils, spoke to the teachers of Birmingham and Mobile, Alabama, on the guidance movement and encouraged them to form a Guidance Council.

Brother Adelbert James, F.S.C., Associate Editor of *The Catholic Counselor*, spoke at the National Catholic Education Convention in Atlantic City in April on "Lifting the Sights of Supervisors."

Outstanding Projects

The Milwaukee Council March Newsletter presented the papers

New . . . SRA Occupational Exploration Kit

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delivered at their November meeting for the benefit of those who were unable to attend. *Brother Leo Willet, S.M.*, Don Bosco High School, is President of this Council; *Mr. Norb Riegert*, Pius XI High School, is Vice President; and *Sister Maris Stella, OSF*, St. Mary's Academy, is Secretary-Treasurer.

Iona College, New Rochelle, New York, is sponsoring a summer NDEA Institute for elementary school teachers of French and Spanish.

Reverend James C. Donohue, Ph. D., Superintendent of Catholic Education for Baltimore, Maryland, announced the formation of a Guidance Advisory Committee to assist in planning an Archdiocesan Guidance Program.

Miscellaneous

The next meetings of the American Personnel and Guidance Association will be held in Chicago April 16-19, 1962 and in Boston April 8-11, 1963. Because the latter date is the Golden Anniversary of the National Vocational Guidance Association, APGA is planning to make it an outstanding convention.

APGA maintains a Placement Service for its members. Its Placement Bulletin lists position openings and availability notices of APGA members for both full year and special college and university summer school teaching opportunities.

NDEA—During the first year of the Act, 630 non-public schools tested 45,000 students at a cost of \$38,000 to the government. During the second fiscal year, 959 non-public schools tested 84,500 students at a cost to the government of only \$36,500. The amount of \$74,500 spent for non-public schools under the Act was relatively small because few states were able to develop testing programs that satisfied the conditions set by the U.S. Office of Education. As a result neither public nor private schools share in an adequate testing program. Under the Counseling Section Title VA, public schools received funds not shared by private schools, and could use these funds to pay for their own testing programs.

Project Talent

The planning, instrumental development, and administrative phases of Project Talent have been completed. Approximately thirty psychological, educational, and personal background measures were completed by about 450,000 high school students. Each of the 1357 schools filled out about fifty pages of questionnaire material regarding the school, the guidance program, and the counselors. Plans are in progress to publish a series of volumes on the Project under the title, "Talent of American Youth." The first volume, "Study of American Youth," is due in 1961.

The Wrenn Report, "Guidance in American Schools," was released at the Denver Convention on March 29, 1961. Summaries of the report will appear in future issues of *The Catholic Counselor*.

EMPLOYMENT OPPORTUNITIES
and
FINANCIAL AID FOR FRESHMEN
in
CATHOLIC COLLEGES

(A representative though not complete listing of Catholic colleges)

* * *

Compiled by
REV. WILLIAM J. McMAHON
Director of Guidance
CARDINAL HAYES HIGH SCHOOL
New York 51, New York

* * *

Prepared for forthcoming "IT'S YOUR FUTURE"—*Harcourt Brace.*

Catholic Counselor, Spring, 1961.

SURVEY OF COLLEGE FINANCIAL AID TO FRESHMEN **REVEREND WILLIAM MC MAHON, CARDINAL HAYES HIGH SCHOOL, NEW YORK**

CO-ED COLLEGES

CO-ED COLLEGES				Year of Survey	Freshman Enrollment	ESTIMATED FRESHMAN EXPENSES	EXTERNALLY FUNDED SCHOLARSHIPS AND GRANTS	INTERNALLY FUNDED SCHOLARSHIPS AND GRANTS	COLLEGE LOANS	NATIONAL DEFENSE LOANS	STATE LOANS					
State	City	Zone	College	Survey	M	W	Resi- dent	No. of Awards	No. of Total Awards	No. of Total Loans	No. of Total Loans					
D.C.	Washington	17	Catholic U.	60-61	298	174	\$1775	\$ 975	48	N.A.	56	N.A.	48	\$32,225		
Ala.	Mobile	22	Spring Hill	60-61	325	125	1800	1200	12	\$ 8,300	103	\$57,600	50	43,750		
Ind.	Ft. Wayne	8	St. Francis	60-61	3	115	1200	490	38	11,000	35	10,600	13	\$ 3,000		
Kan.	Dodge City		St. Mary-Plns	59-60	55	60	970	450	6	1,720	64	19,250	115	19,000		
Ky.	Owensboro		Brescia	59-60	375	350	825	250			15	180		7,000		
Mass.	Chesnut Hill	67	Boston	60-61	1050	300	2000	1000	175	110,000		250,000	500	250,000		
	Chicopee		Our Lady of Elms	60-61			1775	775	59	57,460	117	37,688	40	10,000		
	No. Andover		Merrimack	60-61	289	213	2110	1450	36	10,000	21	20,600	75	40,000		
	No. Easton		Stonehill	59-60	108	52	1700	1000			15	9,750	8	4,000		
Mich.	Grand Rapids		Aquinas	60-61	125	150	700	700	7	1,750	60	26,400	20	15,000		
	Detroit	21	U. of Detroit	59-60	1521	487	800	1550	140	63,158	307	133,400	326	161,376		
Mont.	Great Falls		Great Falls	59-60	277	197	1200	550	2	200	53	6,140	26	16,500		
	Helena		Carroll	59-60	411	127	1280	660		20,030	150	43,828	51	21,500		
Neb.	Omaha	13	Creighton	60-61	400	250	1260		15	2,400	53	N.A.	62	25,000		
N.J.	S. Orange		Seton Hall	59-60	1050	108	1200	1600	12	10,000	117	100,000	193	118,075		
N.M.	Albuquerque		St. Joseph	59-60	86	44			14	2,245	17	2,729	23	14,609		
N.Y.	New York City	58	Fordham U.	59-60	1086	193	2200	1300	186	144,800	103	51,027	67	54,886	49	\$17,150
	St. Bonaventure		St. Bonaventure	59-60	307	32	1600	800			124	66,650	65	49,785		
	Syracuse	3	Le Moyne		235	108	1700	900	67	38,772	43	14,975	24	14,650	9	3,600

SURVEY OF COLLEGE FINANCIAL AID TO FRESHMEN

REVEREND WILLIAM MC MAHON, CARDINAL HAYES HIGH SCHOOL, NEW YORK

[illegible]

CO-ED COLLEGES

CO-ED COLLEGES														
State	City	Zone	College	Year of Survey	Freshman Enrollment	ESTIMATED FRESHMAN EXPENSES	Resident	Non-Resident	EXTERNALLY FUNDED SCHOLARSHIPS AND GRANTS	INTERNALLY FUNDED SCHOLARSHIPS AND GRANTS	COLLEGE LOANS	NATIONAL DEFENSE LOANS	STATE LOANS	
					M	W			No. of Awards	Total Amt.	No. of Loans	Total Amt.	No. of Loans	
Ohio	Dayton	9	Dayton U.	59-60	1143	364	\$1650	\$ 825		\$10,000	6	\$ 3,546	19	\$85,000
	Steubenville		Steubenville	59-60	85	37	1600	1000	13	4,736				12,239
Ore.	Mt. Angel		Mt. Angel	60-61	40	60	1100	500	14	2,000			16	9,225
	Portland	3	U. of Portland	59-60	252	178	1389	729	23	5,900	250	100,000	120	60,000
Pa.	Loretto		St. Francis	60-61	800	250	1650	850	Varies	Full Tuition	5	44,800	38	Variable
Tex.	San Antonio	1	St. Mary U.	60-61	350	10	1337	697	3	1,500	3	1,000	130	90,000
Wash.	Spokane		Gonzaga	59-60	251	115			38	16,315	60	23,920	82	55,715
Wisc.	Milwaukee	3	Marquette				1350	2150						
	West De Pere		St. Norbert	59-60	210	57	1200	750	11	4,800	28	9,550	21	10,475
MEN'S COLLEGES														
Cal.	St. Mary's		St. Mary's	60-61	310		\$1650	\$ 750	193	\$54,000	206	\$48,888	43	\$25,905
Conn.	Fairfield		Fairfield	60-61	350		1575	800	9	4,000	10	14,000	21	6,000
Ill.	Lisle		St. Procopius	59-60	170		1350	650	14	6,300	10	2,000	40	18,000
Iowa	Davenport		St. Ambrose	60-61	463		1415	675	1	300	65	75,775		40,000
Me.	Biddeford		St. Francis	60-61	80		1365	715	2	1,050	6	1,700	10	8,000
Md.	Baltimore		Loyola	60-61	260			1000	31	11,000	100	42,000	140	40,000
Mass.	Worcester		Assumption	59-60	250		1800	950	9	12,250	N.A.	30,000	15	12,000
	Worcester	10	Holy Cross	60-61	525		1850	875	2		60	60,000	75	25,000
			St. John's U.	60-61	425		1250	700	10	5,000	20	5,000	70	40,000
Minn.	Collegeville		St. Thomas	60-61	700		725	725	20	10,000	20	26,000	18	7,666
	St. Paul	1	St. Thomas											
Mo.	Kansas	10	Rockhurst	59-60			1225	780	4	1,950	39	12,200	5	3,800

MEN'S COLLEGES				Year of Survey	Freshman Enrollment	ESTIMATED FRESHMAN EXPENSES	EXTERNALLY FUNDED SCHOLARSHIPS AND GRANTS	INTERNALLY FUNDED SCHOLARSHIPS AND GRANTS	COLLEGE LOANS	NATIONAL DEFENSE LOANS	STATE LOANS	
State	City	Zone	College	Resi- dent	Non-Resi- dent	No. of Awards	Total Amt.	No. of Awards	Total Amt.	No. of Loans	Total Amt.	
N.J.	Jersey City	6	St. Peters	1200	450	20	15,000	160	88,000	120	45,000	
N.M.	Santa Fe		St. Michael's	1200				38	16,275	30	1,250	
N.Y.	Buffalo	1	D'Youville	1600	800	215	44,000	22	32,000	42	20,000	32
	Loudonville		Siena	1880	826	30	20,000	45	62,000	N.A.	80,000	
	New Rochelle		Iona	2350	1400	865	508,099	48	23,000	62	16,200	
	New York	71	Manhattan	\$ 875		16	\$ 6,500	317	135,743	121	84,596	54
N.Y.	Rochester	18	St. John Fisher	11150	600	4	2,000	36	\$12,600	4	\$ 2,800	2
N.C.	Belmont		Belmont Abbey	2100	1300	2	1,750	24	22,575	20	13,000	
Ohio	Cincinnati	7	Xavier U.	1425	725	18	9,211	34		34	20,100	
Pa.	Erie		Gannon	1450	920	48	20,000	17	6,500	20	8,000	
	Latrobe		St. Vincent	1745	970	106	35,000	100	54,128	40	16,400	
	Philadelphia	41	La Salle	1600	900	9	6,000	390	209,400	143		
	Philadelphia	31	St. Joseph's	1400	720	307	49,790	22	13,300	30	20,000	
	Scranton	10	U. of Scranton	1800	800	130	26,000	94	36,000	202	88,000	
	Wilkes-Barre		King's	1300	700	25		40	60,000	150	54,000	4
R.I.	Providence	8	Providence	1025	1825	16	7,400	320	169,355	30	19,415	
Tex..	Austin	4	St. Edward's			25		24	11,000	40	20,000	
Vt.	Winooski		St. Michael's	\$ 573	\$ 127	4	\$ 2,400	100	49,075	30	19,415	
WOMEN'S COLLEGES												
D.C.	Washington	17	Trinity	1600	700	16	7,400	40	\$20,000	40	\$ 1,500	10
Cal.	Belmont		College of Notre Dame	1783	1127	25		29	12,900	3		
	Los Angeles		Im. Heart Col.			41		41	5,525	14	7,881	

[illegible]

D.C.	Washington	17	Trinity	60-61	700	\$ 573	\$ 127	25	40	\$20,000	5	40	10
Cal.	Belmont		College of Notre Dame	60-61	110	1600	700	4	29	12,900		3	\$ 1,500
	Los Angeles		Im. Heart Col.	59-60	223	1783	1127	16	41	5,525		14	7,881

MEN'S COLLEGES

State	College	OTHER LOANS No. of Loans	ON CAMPUS EMPLOYMENT No. of Jobs	AMT. of Total	DIFFERENT FRESHMEN ASSISTED Men Only	DIFFERENT FRESHMEN ASSISTED No. % of Fr.	Possible To Pay Tuition on Installment Plan?	Application for Admission Form Required?	Special Scholarship Form Required?	College Sch. Service Form Required?	Scholarship Application Fee Required?	C.E.E.B. Morning Test Required?	C.E.E.B. Afternoon Test Required?	Other Tests Required?	If Other Tests, Which Ones?
N.J.	St. Peters		90	\$22,000	70	15	✓	✓	✓	✓	✓	✓	✓	✓	✓
N.M.	St. Michael's	100	20	5,000	20	15	✓	✓	✓	✓	✓	✓	✓	✓	✓
N.Y.	D'Youville		65	11,000	N.A.		✓	✓	✓	✓	✓	✓	✓	✓	✓
N.Y.	Siena		N.A.		100		✓	✓	✓	✓	✓	✓	✓	✓	✓
N.Y.	Iona		10	2,500	150	33 1/3	✓	✓	✓	✓	✓	✓	✓	✓	✓
N.Y.	Manhattan	289	128	43,493	N.A.		✓	✓	✓	✓	✓	✓	✓	✓	✓
N.Y.	St. John Fisher		56	10,817	21	10.5	✓	✓	✓	✓	✓	✓	✓	✓	✓
N.C.	Belmont Abbey		12	5,200	23	20	✓	✓	✓	✓	✓	✓	✓	✓	✓
Ohio	Xavier U.				68	13	✓	✓	✓	✓	✓	✓	✓	✓	✓
Pa	Gannon		5	2,500	40	10	✓	✓	✓	✓	✓	✓	✓	✓	✓
Pa	St. Vincent	4	40	12,100	45	16	✓	✓	✓	✓	✓	✓	✓	✓	✓
Pa	La Salle	955	N.A.	650,150	N.A.	20	✓	✓	✓	✓	✓	✓	✓	✓	✓
Pa	St. Joseph's		9	2,700	128	25	✓	✓	✓	✓	✓	✓	✓	✓	✓
Pa	Scranton U.		70	15,000	93	18	✓	✓	✓	✓	✓	✓	✓	✓	✓
Pa	King's		20	8,000	60	16	✓	✓	✓	✓	✓	✓	✓	✓	✓
R.I.	Providence		62		235	10	✓	✓	✓	✓	✓	✓	✓	✓	✓
Tex	St. Edwards		15	4,000	84	44	✓	✓	✓	✓	✓	✓	✓	✓	✓
Vt.	St. Michael's	30	47	19,470	44	14	✓	✓	✓	✓	✓	✓	✓	✓	✓
Women															
No. % of Fr.															
D.C.	Trinity		20	\$ 4,000	48		✓	✓	✓	✓	✓	✓	✓	✓	✓
Cal	College of Notre Dame		30	6,000	45	41	✓	✓	✓	✓	✓	✓	✓	✓	✓
Cal	Im. Heart Coll.		37	3,731	108	48	✓	✓	✓	✓	✓	✓	✓	✓	✓

WOMEN'S COLLEGES

D.C. Trinity
Cal College of Notre Dame
Cal Im. Heart Coll.

WOMEN'S COLLEGES

[illegible]

WOMEN'S COLLEGES

State	College	OTHER LOANS No. of Loans Total Amt.	ON CAMPUS EMPLOYMENT No. of Jobs Total Amt.	DIFFERENT FRESHMEN ASSISTED Women No. % of Fr.	Possible To Pay Tuition on Installment Plan?	Applica- tion for Admission Form Required?	Special Scholar- ship Form Required?	College Sch. Service Form Required?	Scholar- ship Applica- tion Fee Required?	C.E.E.B. Morning Test Required?	C.E.E.B. Afternoon Test Required?	Other Tests Required?	If Other Tests, Which Ones?
YES	NO	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO
Cal	Mt. St. Mary's		34	\$ 4,153	25	✓	✓	3/1*	\$5	DEC-JAN	✓	✓	
Cal	C. of Holy Names		22	3,850	65	✓	✓	✓	\$2	DEC-JAN	✓	✓	
Cal	Marymount		12	5,400	15	✓	✓	4/15		✓	3/31	✓	
Cal	San Fran.-Wom.		60	10,000	50	✓	✓	2/15		✓	✓	✓	
Cal	Lovetto Hgts.		30	7,500	125	✓	✓	1/1	\$2	Jan	✓	✓	
Con	Albertus Magnus		5	7,500	30	✓	✓	3/15		Jan	DEC OR JAN	✓	(a)
Con	Annhurst		5	N.A.	27	✓	✓	11/5		DEC OR JAN	Dec	✓	(b)
Fla	Barry		70	12,108	48	✓	✓	2/1		✓	✓	✓	
Ill.	Mundelein		54	8,640	135	✓	✓	11/1		✓	✓	✓	
Ill.	St. Xavier		36	8,640	56	✓	✓	1/1		✓	✓	✓	
Ill.	Rosary	1	22	N.A.	66	✓	✓	2/1		✓	✓	✓	
Ill.	St. Francis				17	✓	✓	11/1		✓	✓	✓	
Ind.	St. Mary's		40	6,328	57	✓	✓	1/1		✓	✓	✓	
Iowa	Clarke		25	4,500	50	✓	✓	2/1		DEC OR JAN	✓	✓	
Kan	Sac. Heart		N.A.			✓	✓	✓		✓	✓	✓	
Ky	Ursuline		32	3,747	21	✓	✓	✓		✓	✓	✓	
La	St. Mary's Dom.	10		N.A.	30	✓	✓	✓	\$10	✓	✓	✓	
Me	St. Joseph's		10	3,000	5	✓	✓	2/1		Dec	✓	✓	
Md	Notre Dame		30	6,020	74	✓	✓	12/1/60	\$10	DEC OR JAN	Dec	✓	
Md	St. Joseph	30			52	✓	✓	✓	\$10	Dec	✓	✓	
Mass	Emmanuel		43	8,111	97	✓	✓	✓		✓	Mar	✓	
Mass	Regis				60	✓	✓	✓		✓	D-J-Mt	✓	
Mich	Mercy		8	1,500	8	✓	✓	✓		✓	D-J-Mt	✓	(c)

WOMEN'S COLLEGES

State	City	Zone	College	Year of Survey	Freshman Enrollment Women	ESTIMATED FRESHMAN EXPENSES Resi- dent Non-Res.	EXTERNALLY FUNDED SCHOLARSHIPS AND GRANTS No. of Awards Total Amt.	INTERNALLY FUNDED SCHOLARSHIPS AND GRANTS No. of Awards Total Amt.	COLLEGE LOANS No. of Loans Total Amt.	NATIONAL DEFENSE LOANS No. of Loans Total Amt.	STATE LOANS No. of Loans Total Amt.
Mich.	Livonia		Madonna	60-61	104	\$ 950 \$ 500	2 \$ 550	12 \$ 3,000	10 \$ 5,000	36 \$25,200	
Minn.	Duluth		St. Scholastica	60-61	130	1150 600	25 5,000	50 20,000	13 5,760		
	St. Joseph		St. Benedict	59-60	167	950 575	30 9,240	29 4,560			
Mo.	Kansas	13	St. Teresa	60-61	140	400	500 1,000	1 200			
	Webster Groves	19	Webster	59-60	189	1488 788	4 1,000	30 14,950			
Neb.	Omaha		St. Mary's	59-60	147	140 263	111 15,565	61 6,308	8 3,055		
	Omaha	31	Duchesne Col. of Sac. Heart	59-60	120	1350 600	4 1,300	22 3,000	15-20 10,000		
N.H.	Hooksett		Mt. St. Mary	60-61	60	1450 800		12 6,000			
	Nashua		Rivier	60-61	120	1250 650	3 1,200	10 2,000	10 2,000		
N.J.	Convent Station		St. Elizabeth	60-61	204	1800 1000	16 3,262	36 16,095	18 9,800		
N.Y.	Albany		St. Rose	59-60	189	1470 770	45 19,060	15 8,100	7 4,700	8 \$ 3,346	
	Brooklyn	5	St. Joseph	60-61		700 50	50 10,000		40 16,000	2 600	
	Buffalo		Rosary Hill	59-60	193	1600 850	19 9,450	11 5,400	24 18,497		
	Highland Falls	26	Ladycliff	61-62	117	1450 800	13 7,292	2 1,100	8 3,800		
	New Rochelle		C. of N. Rochelle	60-61	284	2000 1300	51 17,250	66 28,150	28 24,700		
	New York	21	Mary Mount	60-61	162	2100 1100	37 7,090	34 11,700	2 850	4 1,750	
	New York	71	Mt. St. Vincent	60-61	215	2000 1100	46 18,000	25 14,850			
	Purchase		Manhattanville	60-61	232	2200 1200	34 31,000	31 31,000	30 15,000		
			Sac. Heart								
	Rochester		Nazareth	60-61	250	1600 800		70 15,850			
	Rockville Ctr		Molloy	60-61	100	N.A. 850	10 5,000	1 3,200			
	Staten Island		Notre Dame	60-61	100	750	10 4,000	14 30,200			
	Tarrytown		Mary Mount	59-60	207	2200 1000	76 40,614	160 162,000	22 17,350	5 1,500	
Ohio	Cleveland	21	Notre Dame	60-61	356	1500 800	6 2,000	74 22,400	5 1,000	16 6,850	

Ohio Cleveland	21	Notre Dame	60-61	356	1500	800	6	2,000	74	22,400	5	1,000	16	6,850	
WOMEN'S COLLEGES	OTHER LOANS No. of Loans	ON CAMPUS EMPLOYMENT No. of Jobs	AMT. OF Total	DIFFERENT FRESHMEN ASSISTED No. of Women	Possible Tuition on Installment Plan?	Application for Admission Form Required?	Special Scholarship Form Required?	College Sch. Service Form Required?	Scholarship Application Fee Required?	C.E.E.B. Morning Test Required?	C.E.E.B. Afternoon Test Required?	Other Tests Required?	If Other Tests, Which Ones?		
State College					YES NO	YES NO	YES NO	YES NO	YES NO	YES NO	YES NO	YES NO	YES NO	YES NO	YES NO
Mich. Madonna		17	\$ 1,500	31 30	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	(e)
Minn. St. Scholastica		100	20,000	120 25	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
St. Benedict	2	99	26,130	79 47	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Mo. St. Teresa		21	1,647	61 33	✓	✓	Feb. 2/15*	✓	✓	J-J-A† DEC. JAN. NOV. PEN.	✓	✓	✓	✓	✓
Webster		15	3,125	33	✓	✓	3/1	✓	✓	✓	✓	✓	✓	✓	(f)
Neb. St. Mary's		42	6,202	30 25	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Duchesne Col. of Sac. Heart		17	1,700	20 15	✓	✓	2/15	✓	✓	✓	✓	✓	✓	✓	✓
N.H. St. Mary Rivier		2	1,000	45 20	✓	✓	12/1*	✓	✓	✓	✓	✓	✓	✓	✓
N.J. St. Elizabeth		12	1,831	92 48	✓	✓	2/1*	✓	✓	✓	✓	✓	✓	✓	✓
N.Y. St. Rose	22	24	\$20,212	30 20	✓	✓	5/1*	✓	✓	✓	✓	✓	✓	✓	✓
St. Joseph		19	5,470	87 45	✓	✓	2/15*	✓	✓	✓	✓	✓	✓	✓	✓
Rosary Hill		40	5,600	18 15	✓	✓	2/10*	✓	✓	✓	✓	✓	✓	✓	✓
Ladycliff		33	3,332	102 39	✓	✓	12/15*	✓	✓	✓	✓	✓	✓	✓	✓
C. of N. Rochelle	23	12	2,400	53 32	✓	✓	3/15*	✓	✓	✓	✓	✓	✓	✓	✓
Mary Mount		26	3,670	24 24	✓	✓	3/1*	✓	✓	✓	✓	✓	✓	✓	✓
Mt. St. Vincent		13	2,250	75 32	✓	✓	3/1*	✓	✓	✓	✓	✓	✓	✓	✓
Manhattanville		38	150	20 21	✓	✓	3/1*	✓	✓	✓	✓	✓	✓	✓	✓
Sac. Heart			11,000	NA 26	✓	✓	3/1*	✓	✓	✓	✓	✓	✓	✓	✓
Nazareth				34	✓	✓	3/1*	✓	✓	✓	✓	✓	✓	✓	✓
Molloy		7	500	Varies	✓	✓	3/1*	✓	✓	✓	✓	✓	✓	✓	✓
Notre Dame		40	1,900	NA	✓	✓	3/1*	✓	✓	✓	✓	✓	✓	✓	✓
Mary Mount		22	12,000	NA	✓	✓	3/1*	✓	✓	✓	✓	✓	✓	✓	✓
Ohio Notre Dame			Varies	34	✓	✓	3/1*	✓	✓	✓	✓	✓	✓	✓	✓

WOMEN'S COLLEGES

State	City	Zone	College	Year of Survey	Freshman Enrollment Women	ESTIMATED FRESHMAN EXPENSES Resi- dent Non-Resi-	EXTERNALLY FUNDED SCHOLARSHIPS AND GRANTS No. of Awards Total Amt.	INTERNALLY FUNDED SCHOLARSHIPS AND GRANTS No. of Awards Total Amt.	COLLEGE LOANS No. of Loans Total Amt.	NATIONAL DEFENSE LOANS No. of Loans Total Amt.	STATE LOANS No. of Loans Total Amt.
Ohio	Toledo	10	Mary Manse	59-60	210	\$ 450 N.A.		10 \$ 3,500	10 \$ 2,100	12 \$ 1,396	
Ore.	Marylhurst		Marylhurst	60-61	175	1350 700	14 \$ 2,800	76 22,200		7 5,000	
Pa.	Erie		Mercyhurst	60-61	155	1350 700	1 500	15 25,000		8 5,200	
	Greensburg		Seton Hill	60-61	213	1700 800	5 3,000	43 11,125		34 7,725	
	Philadelphia	18	Chestnut Hill	60-61		1800 900	2 950	20 15,100		12 6,000	
	Pittsburg	13	Mt. Mercy	60-61	220	1300 900	8 4,000	22 7,800		25 20,000	
	Radnor		Cabrini	60-61	100	1410 660		8 4,000			
	Rosemont		Rosemont	59-60	181	2000 800	6 4,900	14 6,250			
R.I.	Newport		Salve Regina	59-60	130	1626 426	129 28,574	40 20,550		21 12,890	
S.D.	Yankton		Mt. Marty	60-61	98	750 300	1 200	26 26	3 1,500		
Tenn.	Memphis	17	Siena	60-61	70	450 450	6 3,000	48 11,900	11 8,393		
Tex.	Houston		S.H. Dominican	60-61	80	1450 640	10 6,500	55 24,840		28 13,567	
	San Antonio		Incarimate Word	60-61	248	1360 2610	26 6,400	15 3,000	4 1,600	23 20,397	
	San Antonio	7	Our Lady of Lake	60-61	230	1300 500	6 3,000	154 34,800	6 2,000	80 29,000	
Wis.	Milwaukee	7	Card. Stritch	59-60	126	1000 500	1 500	4 4			
	Milwaukee	10	Mt. Mary	60-61	200	1400					
	Milwaukee	15	Alverno	59-60	190	978 398	11 5,691	40 20,000		5 3,000	

WOMEN'S COLLEGES

State	College	OTHER LOANS No. of Loans Amt.	ON CAMPUS EMPLOYMENT No. of Jobs Amt.	DIFFERENT FRESHMEN ASSISTED No. % of Fr. Women	Possible To Pay Tuition on Installment Plan?	Application for Admission Form Required?	Special Scholarship Form Required?	College Scholarship Service Form Required?	Scholarship Application Fee Required?	C.E.B. Morning Test Required?	C.E.E.B. Afternoon Test Required?	Other Tests Required?	Other Tests, Which Ones?
Ohio	Mary Manse	4 \$ 5,000	20	52 25	✓	✓	4/15*	✓	\$3	✓	✓	Var.	Var.
Ore.	Maryhurst	2 700	59	37 50	✓	✓	3/15*	✓	N.A.	UP TO JAN. DEC. JAN.	UP TO MAR.	✓	✓
Pa	Mercyhurst		31	4,800 35.4	✓	✓	2/1*	✓	⊕	✓	✓	✓	✓
	Seton Hill		46	6,250 29	✓	✓	2/10*	✓	✓	✓	✓	✓	✓
	Chestnut Hill		5	550 20	✓	✓	1/15*	✓	✓	✓	✓	✓	✓
	Mt. Mercy		30	85 39	✓	✓	Feb.	✓	✓	✓	✓	✓	✓
	Cabrini			10 10	✓	✓	2/13*	✓	✓	✓	✓	✓	✓
R.I.	Rosemont	25 \$25,000	4	20 11	✓	✓	✓	✓	✓	✓	✓	✓	✓
S.D.	Salve Regina		70	1,350	✓	✓	5/31*	✓	✓	✓	✓	✓	✓
S.D.	Mt. Marty		20	2,000 23	✓	✓	✓	✓	✓	✓	✓	✓	✓
Tenn	Siena	7 6,304	28	10,400 29	✓	✓	✓	✓	✓	✓	✓	✓	✓
Tex	S.H. Dominican Incarnate Word		21	4,500 35	✓	✓	5/1*	✓	✓	✓	✓	✓	✓
	Our Lady of Lake	9 6,000	120	24,000 60	✓	✓	6/1/62	✓	✓	✓	✓	✓	✓
Wis.	Card. Stritch			NA	✓	✓	4/1/61	✓	✓	✓	✓	✓	✓
	Mt. Mary		33	12,000	✓	✓	4/1*	✓	✓	✓	✓	✓	✓
	Alverno			2,257 72	✓	✓	✓	✓	✓	✓	✓	✓	✓

LEGEND:

- N.A. - Not Available
 * - Deadline Dates
 ** - 1 Wk. before Exam
 † - (D-J-F) Dec.-Jan-Feb;
 (D-J-M) Dec.-Jan-Mar;
 (J-J-A) Jun.-July-Aug;
 (D-M-J-F) Dec-Mar-Jan-Feb.
 Prepared for forthcoming "IT'S YOUR FUTURE" - Harcourt Brace
- ♦ - CEEB or ACT or N.M.S.Q.T.
 ∞ - Until March, no later
 ∞∞ - Dec - Jan advised
 ⊕ - Fixed by CEEB
 ● - Up to Jan. of Sr. Yr.
 (a) - CEEB; Writing Sample
 (b) - National Merit
- ♦ - CEEB or ACT or N.M.S.Q.T.
 ∞ - Until March, no later
 ∞∞ - Dec - Jan advised
 ⊕ - Fixed by CEEB
 ● - Up to Jan. of Sr. Yr.
 (a) - CEEB; Writing Sample
 (b) - National Merit
- (i) - Rivier College Test
 (j) - Mt. Mary's
 (k) - College's Test - Eng. & For. Lang.
 (l) - ACT - CEEB Fall or Spring
 (m) - Card. Stritch Coll. T
 (n) - ACT - Nov, Feb, Apr

GAINFUL EMPLOYMENT OF CATHOLIC COLLEGE STUDENTS **REVEREND WILLIAM McMAHON CARDINAL HAYES HIGH SCHOOL NEW YORK**

CO-ED COLLEGES

CO-ED COLLEGES			No. of Daytime Students		% OF STUDENT BODY WHO WORK			% APPLYING WHO GET JOBS			AVERAGE EARNINGS				HOURS PER WEEK DURING SCHOOL YEAR					
State	City	College	M	F	Sum-mer			9 Mo of Year			Sum-mer		9 Mo of Year		Aver Work		Max Rec			
					M	I	F	M	I	F	M	I	F	M	I	F	M	I	F	
D.C.	Washington	Catholic U (ULC)	1400	600	80	70	40	30	75	60	80	75	600	500	450	350	10	8	12	12
	Mobile	Spring Hill (ULC)	917	230	NA	NA	15	10	NA	NA	15	10	250	175	\$1 Hr	\$1 Hr	10	10	12	12
	Cal.	U of Santa Clara	1700	100	85	85	65	65	85	85	35	35					28	20	20	20
	Ill.	DePaul (ULC)			87	82	63	63			98	98	300 Mo	265 Mo	1.60 Hr	1.50 Hr	20	15	15	15
Ind.	Quincy	Loyola U(ULC)			90	75	70	25			70	65	840	720	1000	600	20	15	20	20
		Quincy College (USC)	516	324	NA	NA	20	15	NA	NA	30	20	NA	NA	390	330	15	12	10-15	10-15
	**Indianapolis	Marian College (ULC)	200	300	95	80	75	45	NA	NA	NA	NA	NA	NA	650	250	16	20	20	20
	Notre Dame	Notre Dame U.	800	700			3				5				200		10-12	14	14	14
Ky.	Rensselaer	St Joseph's Coll	1000	6			20				60				200		12	8	(Fre)	(Fre)
	Covington	Villa Madama	352	172	95	90	85	65	30	95	40	55	500	350	850	550	20	16	20	20
	**New Orleans	Loyola (ULC)	1955	966			3	3			5	5			200	200	10	10	14	14
	Mass.	Chestnut Hill	Boston College (ULC)	4000	1000			85-90					400	600	400	600	10-20	12-15	12-15	12-15
Mich.	North Andover	Merrimack (S)	800	300	75	50	65	30	75	60	75	60	500	400	600	500	20	18	20	20
	N. Easton	Stonehill (S)	400	200	60	60	60	45	75	75	75	75	700	700	1200	800	20-25	18	20	20
	Detroit	Detroit U (ULC)					80	80			75	75	800	800	600	550	15-20	10-15	15	15
	Grand Rapids	Aquinas (USC)	378	544	95	85	85	40	95	80	90	75	700	600	800	400	20	15	20	20

HOURS PER WEEK

% APPLYING

% OF

No. of

CO-ED COLLEGES

State	City	College	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
Mo. **	St. Louis	St. Louis U. (ULC)	4650	2980		65	50			60	40		600	480	800	500	20	18	15-20	15-20
N.M.	Albuquerque	St. Joseph's (ULC)	250	150		50	30			70	60				250-350	150-300	10	10	10-20 (Off On Cam)	10-20 (Off On Cam)
N.Y.	New York	St. John's (ULC)	5200	3800									650	650	1.40	1.45	20	15	25	25
**	St. Bonaventure	St. Bonaventure (S)	1300	120		7	12			9	16				400	400	10-12	10-12	15	15
Ohio **	Dayton	Dayton U. (ULC)	3000	800	NA	80	80		60	60	60		792	547	1212	625	23½	17	20	20
**	Cleveland	John Carroll (S)	3244	374					70	70					400	400				
Okla.	Tulsa	Benedictine Hgts. (ULC)	137	170											400	300	15	12	20	20
Pa.	Philadelphia	St. Joseph's (ULC)			90	75				50			50-75		1.50		20		25	25
Tex.	Dallas	U. of Dallas (S)	163	183	NA	10	16		NA	NA	75	89			225	225	10	10	10	10
	San Antonio	St. Mary's (ULC)	2000	150									1200		1000		20	20	15	15
Wash.	Seattle	Seattle U (ULC)	1230	1019		70	38			85	96		1000-1500	600-900	1200	800	30	20	20	20
	Spokane	Gonzaga (USC)	1335	365													20	20		Depends on Schedule
W. Vir.	Wheeling	Wheeling Coll.	256	125											200	200	10	10	12	12
Wisc.	Milwaukee	Marquette	3565	2291	70	70	35	35	70	75	80	90	950	750	720	540	20	15	20	20

MEN'S COLLEGES

State	City	College	No. of Day-Time Students	% OF STUDENT BODY WHO WORK		% APPLYING WHO GET JOBS		AVERAGE EARNINGS		HRS. PER WEEK DURING SCHOOL YEAR	
				Summer	9 Mo of Schl Yr	Summer	9 Mo of Schl Yr	Summer	9 Mo of Schl Yr	Aver Work	Max Rec
*Cal.	Los Angeles	Loyola Univ (S)	1075	50	70	90	70	—	—	—	20
*Ill.	Lisle	St. Procopius (S)	425	90	65	90	50	\$400	\$200	8	10
Ind.	Rensselaer	St. Joseph (R)			20		60			9-12	9-12
Kan.	Atchison	St. Benedict's (USC)	700	90	17-20	90	80	650	300	8-10	10
Ky.	Louisville 5	Bellarmine (ULC)	700		95		60	200-1000	Varies	20-30	10-15
Me.	Biddeford	St. Francis (S)	200		13.5		50	400	800 off Camp. 129 on Camp.	20	20
Md.	Baltimore 10	Loyola (ULC)	724	80	60	20	10	500	NA	16	20
Minn.	Collegeville	St. John's U. (R)			50		95		150	6	15
	St. Paul 1	St. Thomas (ULC)	1900	80-85	65	50	75	500	400	22	15-20
N.H.	Manchester	St. Anselm's (S)	746	NA	65		30	NA	400-700	20-30	20
N.J.	Jersey City 6	St. Peter's (ULC)	1936	95	75	40	35	700			18
	South Orange	Seton Hall Univ.	2400	90	80	50	75	\$500	\$900	20	15
N.M.	Sante Fe	St. Michael's	550		60		90		270 on Camp. 500 off Camp.	3-4 a day	3-5 day
N.Y.	Brooklyn 31	St. Francis (ULC)	900								
	Loudonville	Siena ()	1150	85-90	65-70	75-80	55-60	400	600	15-20	15
	New Rochelle	Iona (S)	1600	95	30-35		30-35	450	700	20	12
	New York 71	Manhattan (ULC)	2900		75	75	75	850	1080	15	12-15
	Poughkeepsie	Marist College (S)	340	90	65	96	32	300	400	15	12
	Rochester 18	St. John Fisher (S)	550	90	54	50	75	1.60 hr	1.40 hr		12
N.C.	Belmont	Belmont Abbey (USC)	552	NA	42	78.1	33.7	NA	600	20-40	20

MEN'S COLLEGES

State	City	College	No. of Day-Time Students	% OF STUDENT BODY WHO WORK		% APPLYING WHO GET JOBS		AVERAGE EARNINGS		HRS. PER WEEK DURING SCHOOL YEAR	
				Summer	9 Mo of Schl Yr	Summer	9 Mo of Schl Yr	Summer	9 Mo of Schl Yr	Aver Work	Max Rec
*Ohio	Cleveland 8	John Carroll U.	2400	70	15	70	13	600	1000	22	
Pa.	Erie	Gannon (ULC)	800	75	60	NA	NA	\$500	\$900	15	15
	Philadelphia	La Salle (ULC)	2000	90	80	33	45	600	850	20	20
	Wilkes Barre	King's (USC)	1100	75	65	60	60	1000	900	20	25
R.I.	Providence	Providence (ULC)	2250	80	70	70	95	1000	700	20	20
Tex.	Austin	St. Edward's U. (S)	300		20		75		200		12
Wash.	Olympia	St. Martin's (S)	300		50					8-10	20

WOMEN'S COLLEGES

State	City	College	No. of Day-Time Students	% OF STUDENT BODY WHO WORK		% APPLYING WHO GET JOBS		AVERAGE EARNINGS		HRS. PER WEEK DURING SCHOOL YEAR	
				Summer	9 Mo of Schl Yr	Summer	9 Mo of Schl Yr	Summer	9 Mo of Schl Yr	Aver Work	Max Rec
Cal.	Oakland 19	Holy Names (USC)	760				95	\$350	\$225	6½	10
	San Francisco 18	San Francisco - Women (ULC)	500-550	75	50	100 after fr yr	100	\$500	\$500	15	15
Conn.	New Haven 11	Albertus Magnus (S)	335	NA	25	NA	16	\$300	\$150	6	12
	S. Woodstock	Annhurst (R)	235		15		20	\$400-450	\$300	7	10
	W. Hartford 17	St. Joseph (S)	373		64				500		12-15
Ill.	Chicago 40	Mundelein (ULC)	1201	89	54	NA	80	500-up	NA	6-12	12
	Lake Forest	Barat Col. of Sacred Heart (S)	350		35		25	\$500		8	8
	River Forest	Rosary (S)	700	78	39	90		\$750		12	15

WOMEN'S COLLEGES

State	City	College	No. of Day-Time Students	% OF STUDENT BODY WHO WORK		% APPLYING WHO GET JOBS		Summer	AVERAGE EARNINGS		MINS. PER WEEK DURING SCHOOL YEAR	
				Summer	9 Mo of Schl. Yr	Summer	9 Mo of Schl. Yr		Summer	9 Mo of Schl. Yr	Aver Work	Max Rec
Ind.	Notre Dame	St. Mary's (S)	1000		10		90			220	10	14
	Dubuque	Clarke (USC)	540	80	20	80	98		\$500	\$125	7	10
	Sioux City 3	Briar Cliff (USC)	350	65	55				\$300	\$90-Camp.	Camp 3-4	12-15
	Atchison	Mt. St. Scholastica (USC)	500		30		30		\$400	\$200	10-12	
Ky.	Wichita	Sacred Heart (USC)	345		50		50		NA	NA	10	12
	Xavier	St. Mary (S)			40		100			\$150	8-10	10-12
	Louisville	Nazareth (ULC)	500		50		50				10	10
		Ursuline (ULC)	450		50		80		\$300	\$170	10	10
La.	New Orleans	St. Mary's	449		5		80		\$300	\$300	7	10
	N. Windham	St. Joseph (R)	110		20				\$300	\$300	12	10
	Baltimore 10	Notre Dame (S)	563	40	40	30	30		\$50 wk	\$240	10	10
	Emmitsburg	St. Joseph (R)	450		10		10		\$50	\$200	8	10
Mass.	Brookline 46	Card. Cushing (S)			50		100		\$500	\$360	10	15
	Paxton	Anna Maria (S)		95	50	95	90		\$400	\$200	8	12
	Weston 93	Regis (S)	700	95	50	80	60		\$500	\$350	8	5-8
	Adrian	Siena Heights (USC)	243		25		25		\$300	\$200-300	10	15
Mich.	Detroit 19	Mercy College (S)		NA	36	NA	NA			\$500	12-15	
	Nazareth	Nazareth (S)	350		14		90			\$200	8	
	Duluth 11	St. Scholastica (S)	425	33-1/3	25		95			200	7 1/2	10
	St. Joseph	St. Benedict (R)	465		27		100			260	10	
Minn.	St. Paul	St. Catherine (ULC)	1100	75	50	95	95		\$600	350	12	12-15
	Kansas City	St. Teresa (ULC)			50		40				8 to 20	12
	St. Louis 5	Fonbonne (S)	450		75		50		\$450	\$360	15	10
	Webster Grove 19	Webster (S)	535	80		65	50		\$525	\$200-Camp.	10	10
Mo.	St. Louis 18	Maryville (ULC)	250		35		95		\$600	\$240	8	10
	Omaha 14	St. Mary (ULC)	467	75	50		20					
	Omaha 3	Duchesne (ULC)	193		66		66		\$200-500		5-15	5

WOMEN'S COLLEGES

No. of	STUDENT BODY WHO WORK	% APPLYING WHO GET JOBS	AVERAGE	MINS. PER WEEK DURING

Neb. Omaha 14
St. Mary (ULC)
Duchesne (ULC)

193

66

66

\$200-500

5-15

5

WOMEN'S COLLEGES

State	City	College	No. of Day-Time Students	STUDENT BODY WHO WORK	WHO GET JOBS	AVERAGE EARNINGS	PER WEEK DURING SCHOOL YEAR
				Summer	Summer	Summer	Aver Work
N.J.	Convent Station	St. Elizabeth (S)	530	74		\$446	4-6
	Lakewood	Georgian Court (S)	300	40		\$500	10
N.Y.	Albany	St. Rose (ULC)	653	94		\$400	10
	Buffalo 26	Rosary Hill (S)	625	48			15-20
	Highland Falls	Ladycliff (S)	300			\$200	6
							excl sat.
	New Rochelle	New Rochelle (S)	965			\$65 wk	5
	Purchase	Manhattanville	717	50	65	370	10
		C. of the Sac. Ht.					
	Staten Island	Notre Dame (S)		10		\$200	1 pr day
	Rochester 10	Nazareth (S)	735	84		\$440	15
	Rockville Cntr	Molloy (S)	265	90		\$40 wk	Max 20
Ohio	Columbus 19	St. Mary of Springs (S)		40-50		\$200	8
	Toledo 10	Mary Manse (ULC)	470	25		\$20 per wk	8
Pa.	Greenburg	Seton Hill (USC)	550	NA		\$200	8-15
	Philadelphia 18	Chestnut Hill (S)	594	NA		\$200-400	10
	Radnor	Cabrini College (S)	220	8	60	\$100+	8
R.I.	Newport	Salve Regina (USC)	435	10		\$300	5
S.D.	Yankton	Mt. Marty (USC)	283	30		\$150-200	12
Tex.	Houston	Sacred Heart	452				8-10
		Dominican (ULC)					
	San Antonio 7	O.L. of the Lake (S)	503	50	60	\$200	10
Wisc.	La Crosse	Viterbo (USC)				\$225	4-1/2
	Madison 5	Edgewood		45		\$115	10
	Milwaukee 15	Alverno (ULC)	800	80		\$350-550	20
	Milwaukee 7	Cardinal Stritch (ULC)	152	50		\$150	15
	Milwaukee 10	Mount Mary (ULC)	329			\$500	12
							15

LEGEND: Max. Rec. - Maximum Recommended
NA - Not Available

ULC - Urban in Large City
USC - Urban in Small City

S - Suburban
R - Rural

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Counseling in Catholic Education: A Perspective

Sister Marion, S.S.M.

We are about to begin an adventure into time and space where man, mountains, and moons become our guidelines. The focus is on counseling, commonly called the "heart" of the guidance and personnel program. The setting is Catholic education whose end is the formation of the "true and perfect Christian." We shall speak of man, the counselor and the counseled. We shall leave the plains and valleys for the lofty summits of the mountains. From there we will view in perspective the growth and development which have occurred in counseling theory and practice in Catholic education. We shall aim at the moon—an entirely new world of existence, unexplored, unfathomed, but well within the realm of possibility, and we must prepare ourselves for discovery. From whence have we come? Where are we now? Where are we going? These are the questions we will consider.

It would be an impossibility to enumerate here all that has

been written on counseling in Catholic education since the turn of the century. Only representative items will be presented with a goal of charity toward all and malice toward none! Failure to mention significant publications or authors must be construed as a personal inability to synthesize all the many tributaries of the stream. It would be an even more difficult task to attempt to trace a Catholic concept of counseling to its origin in the Person of Christ. We will but scan the horizon and know that somewhere above the heights, the stream of living waters has its origin. We will observe the trickle become a stream as it etches its way through the rock of our civilization. We will identify contributing streams and attempt to determine the nature and direction of the flow.

Since Adam

From time immemorial man has recognized the need to communicate his ideas and feelings to others. Eve was not just a body-mate to Adam but a soul-mate who shared in the joys of the Garden of Eden and made these joys all the more poignantly real because they could be shared with another. After the Fall, the necessity for understanding a mutual support for the achievement of desired goals became an urgent need in the

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The text of her address at the Seventh Annual Meeting of Catholic Counselors in APGA on March 26, 1961, at Loretto Heights College, Denver, Colorado, is here reproduced.

valley of tears into which our first parents had plunged themselves. The great priests and prophets of the Old Testament served as the counselors of the people, a function which has become increasingly important throughout the centuries of the Church until today pastoral counseling is the rule rather than the exception in the education of our contemporary priest. Even in pagan antiquity man recognized the importance of the sage or wise man who, although steeped in superstition, utilized his primitive skill in attempting to bring about the cure of sick souls and bodies.

Our Lord and Our Lady

Christ was born in time. He shared the privations of His impoverished people. He knew all human experience except sin. His infinite love, His warmth, His understanding, His complete empathy with His creatures, all these characteristics and endlessly more make Him the Model of all counselors.

Although we are accustomed to hearing about His Blessed Mother as the woman of silence and retirement, any exploration of her activities as the Mother of the infant Church probably lies beyond the scope of modern scientific investigation. There is no difficulty, however, in considering her role as the Patroness of Catholic Counselors. Reason would tell us that she *was* Mother of all: apostle, disciple, virgin, and catechumen. Her warmth, her understanding, her endless graces, her intimate knowledge of suffering and loss must have made her the most

sought after counselor of her time.

The Church

The Apostles with the flaming fire of a Paul, the gentle love of a John, the consoling brashness of a Peter, inspired, entreated, berated, and counseled the early Christians helping them understand and love the Christian way of life. The trickle became a stream and the counseling function was preserved not only by the cenobites, the early monks, but also by the anchorites, the hermits of the desert, whose advice was frequently sought by Christian and barbarian alike. This counseling function has been carried on through the ages not only in the relationship of superior to subject peculiar to monastic orders and congregations, but also in the proper use of the Sacrament of Penance where many a troubled soul has made peace with God.

This summarily presents our heritage until a century ago. It is a magnificent treasure to be spent on souls, but there is also a necessity to review and elucidate upon the context of Catholic counseling as we have known it since the middle of the nineteenth century.

The Nineteenth Century

The philosophies of Kant and Hegel, of Rousseau and Marx, the naturalists, the materialists, the pragmatists created a different soil upon which the physical, biological, and social sciences grew in profusion and began choking out the culture of the Christians. The rudiments

of our present theories of learning, behaviorism, and psychoanalytic theory; the rapid advances in scientific methodology and techniques, all contributed to the widening stream of knowledge and pseudo-knowledge of man and his endless search for happiness. The world heard of Freud and the neo-Freudians, of Clifford Beers and *The Mind That Found Itself*, of Thorndike, Binet, Cattell, and Dewey. The stream of counseling theory and practice became sometimes polluted, sometimes purified, but more came to drink and the stream threatened to become a torrent.

The American Scene

At the turn of the century, the schools in the United States became one of the most important socializing agencies of the community and upon them was imposed the prodigious task of mass education. Our concept of education included not only traditional literacy but also the propagation of a democratic ideal. To complicate the task, the last century saw the influx of thousands of immigrants of differing languages and cultural backgrounds that strained the assimilative power of American society. Society itself underwent such a profound change as to merit the term "revolution." To assimilate both native and foreign born, it was necessary to fit them as competently as possible into the productive life of the new society. As a result of this need, the vocational guidance movement was born. To be effective, the advisers needed new techniques of measurement

and these in time have been added as a result of the experimental work of clinical psychologists and psychometrists. Both the schools and industry soon realized the value of the new aids, and their use by these two agencies stimulated and provoked the modern view that counseling is the "heart" of the guidance and personnel program. Not only were moral problems an area of individual difficulty, but vocational, educational, and personal problems multiplied like proverbial rabbits. Under the pressures and demands of society, all these factors seemingly coalesced into the art and science of counseling.

During this same period, we, as Catholic educators, continued to talk from traditional and sometimes inadequate theory. We continued to allow others to do our thinking for us. Our Catholic colleges were small and much personal guidance was given but the colleges grew and the personnel dwindled. The cleavage between Christian living and a pagan environment grew and made sharp inroads into the lives of Catholics resulting in personal collapse and inordinate leakage from the Church. The struggle to provide materially for a Catholic school system barely supplied essentials much less what some called "frills." Catholic high schools were the exception rather than the rule for the average Catholic teen-ager even into the 40's. Less courageous souls would have quailed and retreated under the almost overwhelming torrent of divergent theories and practices as well as the type and

number of problems of our modern youth.

The Twentieth Century

Let us return to the early twentieth century and pick up the tiny rivulets that contributed to the stream of counseling theory and practice in Catholic education. Thomas Verner Moore is a name well-known to all of us and his insistence as early as 1912 on the use of scientific measurement in assisting in the physical, mental, and psychological development of the child stands as a landmark in Catholic psychological research. (14) An increasing number of articles in the Catholic periodicals of the pre-World War I era contained expressions of the need to examine more carefully the neophyte guidance movement and to consider the possibility of utilizing its tools and techniques in the education of Catholic youth.

World War I served as the impetus for testing programs and men like the Rev. John A. O'Brien and Brother John A. Waldron, S.M., strongly advocated the establishment of norms for Catholic schools and the use of tests as tools in the counseling of students. Vocational guidance was the pass-word of the times and Catholic educators adopted controversial viewpoints toward that movement which contributed to the development of the modern vocational counselor. The Rev. Ernest R. Hull, S.J., in his contributions to the field of character formation provided a substantial foundation for empirical studies in character analysis.

An address given by the Rev. Maurice S. Sheehy to the National Catholic Educational Association in 1928 heralded a new era in Catholic education in its counseling aspects. His suggestion that a cooperative study of the various methods of guiding the individual student culminated in 1929 in the publication of *Problems of Student Guidance*. (16)

The early 1930's were significant for the series of Vocational-Counsel Conferences held by the National Catholic Educational Association in 1931, 1932 and 1933. What gave promise of developing into a strong movement in Catholic education met an untimely demise, and although papers treating of counseling continued to appear in the National Catholic Educational Association *Proceedings* and *Bulletins*, a specific section for counselors within the National Catholic Educational Association never was established.

Published Works

Sister Theresa Gertrude Murray, O.S.B., in 1938, published her dissertation (15) completed at Columbia University. This was the first of more than a dozen surveys which have been done by master and doctoral candidates attempting to determine the status of guidance in Catholic schools.

A unique combination of empirical observation and metaphysics, exemplified in *The Psychology of Character* by Rudolph Allers was published in 1943. (1) It was a brilliant exposition of how the Catholic-Adlerian characterological principles could be

applied to the spiritual and mental hygiene of the child and adult.

In 1945 the Rev. Charles A. Curran published *Personality Factors in Counseling*. (6) His scientific approach to personality development stimulated thinking and broadened the concepts of those concerned with individual growth and development. This research report was a preface to his better-known *Counseling in Catholic Life and Education*, (5) which was published seven years after the previous work. Analysis of the changes taking place during the process of counseling and the means by which counselors could facilitate these changes were developed and explored especially in relationship to the virtue of counsel.

World War II had a negative effect upon counseling publications. It was not until the early 1950's that a deluge of articles, theses, dissertations, and books appeared on the market. This was the era of techniques. Counselors were expected to declare their loyalty to the directive, non-directive, or eclectic schools of thought.

Toward a Philosophy of Counseling

Another priest, the Rev. Dominic Brady, O.P., completed a dissertation in 1952 entitled *An Analytical Study of Counseling Theory and Practice with Recommendations for the Philosophy of Counseling*. (3) It is interesting to note that after summarizing contemporary literature, considering problems of guidance, psychotherapy, and counseling, the author presented

a psychological setting for counseling which he considered to be the acquisition first of prudence and then of the other moral virtues. This might be considered as a forerunner of the present emphasis on the counseling "climate."

In 1952 VanderVeldt and Odenwald published their outstanding book, *Psychiatry and Catholicism*, (18) wherein the reliable findings of modern psychiatry were presented with no prejudice to Christianity. Although their approach was from the aspect of the abnormal, this end of the counseling continuum should not be ignored.

Arnold and Gasson in 1954 presented in *The Human Person* the thinking of a group of Catholic psychologists who attempted to formulate an integrated theory of personality based on a Christian concept of human nature. (2)

Taking Stock

In 1955 Brother John J. Janzen, S.M., completed his dissertation at The Catholic University of America entitled, *Personnel Services in Catholic Four Year Colleges for Men*. He concluded from this study that "The counseling services provided by many of the Catholic men's colleges lacked maximum effectiveness because: (1) many of the personnel engaged in these services had no prior training in psychology, in counseling, or in guidance; and (2) the services offered did not adequately cover the range of individual needs usually found in student groups." (11)

In the same year Sister Violet

Marie Custer, O.P., did *An Evaluative Study of the Guidance Program in the Archdiocesan High Schools of Saint Louis*. (7) Responses from students, teachers, counselors, and administrators indicated that counseling services were inadequate and that in-service education would be necessary to provide staff members an opportunity to further their counseling skills.

In 1956 a survey of guidance practices in Catholic colleges revealed that approximately 40 per cent had a masters, and almost twenty per cent had no degree in the field. Of these counselors, almost 76 per cent were religious. (8)

Comparative Study

Sister Ann Francis Hoey in *A Comparative Study of the Problems and Guidance Resources of Catholic College Women* discovered that "...despite the seeming availability of counseling in the various problem areas, the use of the college counseling facilities by the students in the Catholic colleges for women was limited, since they report using them in considerable less than half of their problems." (10)

A reference in marriage counseling was published in 1957 by John R. Cavanaugh entitled *Fundamental Marriage Counseling: A Catholic Viewpoint*. (4) Principles of counseling were enumerated as a basis for an understanding of marriage problems as effected by the biological, sexual, social, and religious aspects of marriage.

Helen McMurray, in her doc-

toral study, *Personnel Services in Catholic Four Year Colleges for Women*, published in 1958 indicated that "The counseling services provided by the majority of colleges did not assure every student personal attention and direction.... The counseling services provided by many of the Catholic women's colleges lacked maximum effectiveness for: (1) many of the personnel engaged in these services had no prior training in guidance, counseling, or psychology; and (2) the services offered did not suffice to take care of individual needs usually found in student groups." (13)

National Survey

Philip L. Stack in *A National Study of the Guidance Services in the Catholic Secondary Schools* concluded that:

Over a period of ten years, counseling has grown significantly in being the function of the homeroom teacher. Not only the homeroom teachers but also the classroom teachers have assumed greater responsibility in the counseling of students. Other conclusions consider that:

a) The counseling programs in the Catholic high schools appear to emphasize incidental counseling rather than regular counseling on the basis of definite case loads with provisions for inter-personal counseling personnel. Furthermore, special provisions for inter-personal counseling represent a limitation in the counseling programs of the Catholic high schools since less than one high school of five made such special ef-

forts to promote personal counseling.

- b) Only 53.2 per cent of the Catholic high schools had counseling services available to all the students. To a large extent, such counseling services were conducted by the faculty members either exclusively or supplementary to counseling given by full or part-time counselors.
- c) Less than one high school in four had the counseling services organized under a director . . . (17)

The Fathers Hagmaier and Gleason in 1959 published a long-needed treatment of practical suggestions in dealing with the moral and psychological difficulties of the Catholic. (9) Their work, *Counseling the Catholic*, was an admirable combination of the realistic spiritual wisdom of the Church with the most helpful techniques of modern psychiatry. It is hoped that this is the beginning of a new trend toward the wedding of the wisdom of the ages with the findings of modern empiricism.

A.C.P.A

Professional organization of Catholic counselors began in 1948 when the American Catholic Psychological Association was founded as an adjunct to the American Psychological Association. In 1957 a practice was inaugurated in arranging a symposium to be jointly sponsored by the Catholic Association and one of the divisions of the American Psychological Association. The publications from these symposia have added immeasurably to the fund of

knowledge of counseling theory and practice in our modern society.

Catholic Guidance Councils

In 1951 the first Diocesan Guidance Council began in the Archdiocese of New York. In 1954 the Catholic Counselors in the American Personnel and Guidance Association held their first meeting to discuss mutual problems. Each year the program as well as the number in attendance continue to grow.

The Catholic Counselor

In the autumn of 1956 a professional journal entitled *The Catholic Counselor* began publication to: (1) develop knowledge and interest in student personnel work in Catholic institutions; (2) serve as a forum of expression on the mutual problems of Catholics in counseling; (3) foster the professional growth of Catholic guidance workers; and (4) encourage cooperation among Catholic guidance councils.

Finally, Catholic educators have begun to write guidance textbooks for the specific use of Catholic students.

Counseling in Catholic education has its roots in many disciplines: theology, philosophy, the physical and biological sciences, psychology, sociology, anthropology, psychiatry, mental health, and psychometry. It is as old as Adam; as young as the most recent findings of applied research. The struggle for professionalization has seen the origin of professional societies and journals, some few outstanding graduate programs, and a recognition of the coun-

seling needs of students at every level which needs are not presently being met.

The Challenge

And so the tide sweeps on. What will the future hold? Let us hope that we can expect:

1. Increasingly strong graduate programs in psychology and education for the preparation of Catholic leaders in counseling theory and practice.
2. Increased utilization of prepared personnel in workshop and institutes, as resource personnel and consultants.
3. The development of more effective and comprehensive counseling services at all levels of Catholic education. (Funds to support these programs [#1, 2, and 3] are desperately needed.)
4. Increased membership and participation in professional organizations — the American Psychological Association and the American Personnel and Guidance Association as well as the American Catholic Psychological Association, the Catholic Counselors in APGA, and the National Conference of Catholic Guidance Councils which extend to the "grass roots" level.
5. Research and evaluation of counseling theories and techniques with a goal of increased counselee satisfaction.
6. Increased clarification of goals and values as determined by a Christian concept of life.
7. Further research in personality and learning theory as a means of enriching counseling effectiveness.
8. Publication of scholarly research in periodicals, both secular and Catholic.
9. Increased contact and cooperation with counselors in industry and public schools for mutual benefit.
10. A healthy respect for those who are professionally prepared whether they be lay or religious, male or female, black or white.

These and many more problems of responsibility, inter-professional relationships, training, selection, research, certification, and ethical practices face the counselor of today and tomorrow.

We began by talking of man, mountains, and moons. Do we dare to be men of conviction? Do we dare descend to the plains from the mountains where we have lingered? Do we dare to aim at the moon? These are the questions you alone can answer for *you* are our Catholic leaders in counseling today and tomorrow.

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Spring, 1961

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Improving Counselor Preparation in Catholic Education

Genevieve P. Hunter

WHEN this program was planned early last fall, the timeliness of the topic was not fully appreciated. For the past three days ninety counselor educators have been meeting twelve hours a day at Colorado Springs to discuss counselor preparation. The meeting was called by the U. S. Office of Education. The counselor educators were directors of National Defense Education Act (NDEA) Institutes. The NDEA, through the program of Institutes for guidance and counselor training, has added new dimensions to the preparation of school counselors. And if guidance programs in Catholic schools are not to be swept out of the mainstream, it is not only timely but it is also urgent that we take stock of where we are, where we seem to be going, in what desirable directions we should head, and what *we*, all of us, must do to insure that we achieve our goals.

If we could turn back the

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This article is the text of her address presented at the Seventh Annual Meeting of Catholic Counselors in APGA on March 26, 1961, at Loretto Heights College, Denver, Colorado.



Photo By Jack McNernay

clock to six years ago and if the topic of this meeting were the same, our time would have been spent discussing how to get *some* preparation in guidance and counseling for *some* of our staff members in *some* of our schools. Fortunately, we have come a long way in these six years. We now have thirty-nine Catholic institutions offering counselor preparation and our school counselors are being trained in these institutions and in many other universities as well.

Almost all of our secondary schools have some faculty members who have had some exposure to formal course work in guidance. A number of our

schools have at least one well trained counselor. We can all be proud and happy about these developments.

But this is not the time to be smugly satisfied. Now, above all, is the time of ripe opportunity for us who are concerned with or have an interest in Catholic education to be alert to the changes that are taking place, to evaluate them in light of the needs of Catholic school programs, to be informed intelligent spokesmen, to be crusaders for improved services, and to be interpreters of the current scene.

NDEA's Influence

As yet, the NDEA has had no appreciable influence on guidance programs in Catholic schools. The blame, however, cannot be placed on NDEA. Not all Catholic counselor training institutions are qualified to conduct the "institute" they proposed to Washington. Billets for private school personnel in Institutes are unfilled for want of applicants. Last summer one of our Catholic colleges was unable to recruit seven of the qualified candidates it needed to complete its private school quota.

By the end of this summer, 197 NDEA Institutes will have been held and these will have extended the preparation of 6,884 school counselors. Of these 197 Institutes only nine will have been conducted in Catholic colleges or universities. Of the 6,884 school counselors receiving preparation, only seventy-nine will have come from private schools—Lutheran, Jewish, Episcopal, and non-Sectarian as well as Catholic schools. Thus,

in terms of direct influence on the upgrading of the quality of counseling in Catholic education, the NDEA Institutes have had little effect. But indirectly they have had and will continue to exert a marked influence.

There has been widespread public interest in the NDEA. Title V which pertains to guidance and counseling has elevated this discipline, has given it status, and by turning a spotlight on school programs has influenced attitudes toward the role and function of the guidance counselor in both public and private schools. The fact that Congress recognized guidance as an essential service on a par with science and mathematics seems to have convinced the public, and this includes school administrators, of the importance of the school's guidance function and of the professional nature of this specialized school service.

The NDEA has done what the professional associations had never been able to accomplish—it has gained recognition for the pivotal role of the school counselor. The time to influence and extend the quality of guidance services has arrived. School superintendents, provincials of religious communities, high school principals, all express deep concern that some of their school personnel be trained in guidance or counseling.

This is good; it's wonderful. Now *we* must be certain that the pendulum does not swing back, that this new awareness created by NDEA develops into a deep conviction, and that the school counselor does not slide

back, within the school family, into the position of low man on the totem pole.

Responsibilities

With the newly acquired prestige comes responsibility to produce. We can produce only in proportion to our readiness to accept the responsibilities that are now being placed on the guidance program. Readiness has two facets: willingness and preparedness. Guidance counselors are by definition dedicated. Their willingness is not in question. Our concern is with their preparedness.

The first questions that come to mind are: Prepared for what? What are the goals of Catholic education and what is the guidance counselor's role in relation to the achievement of these goals? Catholic school objectives are usually to provide an opportunity for young persons to study in a Catholic environment, to further their growth toward informed intelligence, toward the application of spiritual values, and ultimately toward responsible action. We hope that each of our schools demonstrate, through the power of example, the values of the ideals it accepts and teaches. Our schools are concerned both with the social responsibilities of citizenship *and* with the self-realization of each student as a child of God and his responsibility for the salvation of his soul. These are the responsibilities of the total school program in Catholic education.

The automated and changing society in which we live requires a school program which empha-

sizes self-understanding, personal flexibility, healthy interpersonal relationships, responsibility for decision making—self-actualization. More and more, recognition and emphasis are being given to the counselor's leadership role in relation to the individualizing of the school's functions. Although all school personnel are involved in guidance processes, the counselor has pivotal responsibility for consultation and coordination in working toward guidance outcomes for all pupils. But the counselor's role is the role of leadership of the school team when the team is concerned with guidance functions just as the administrator is the leader in administrative functions, as the physician is the leader in health functions.

Professional Preparation

The role of the counselor is now widely accepted — not in all schools and with varying degrees of acceptance from school to school. But if the school counselor is to make unique contributions appropriate to his leadership role, he must have adequate professional preparation to fulfill his functions. The adequacy of this professional preparation is a three-fold responsibility and rests with: 1. the school personnel assigned to guidance functions (the school counselor), 2. the counselor education institutions, and 3. the school administrator.

These responsible agents will be discussed in reverse order beginning with the administrator. School administrators cannot expect to fulfill the guidance

function if the counselor-student ratio is 1 to 2,500, or 1 to 1,000, or 1 to 750. The recommended ratio is 1 to 300. Three half-time counselors for 450 students do not fulfill the recommended ratio. Someone should be assigned to full-time or approximately full-time guidance.

Choosing Personnel

School administrators and religious superiors may think they have been blessed with special graces that enable them to select the best person for guidance responsibilities but no research bears this out. Experience has been that this is just not so. There are too many who are guidance counselors by provincial fiat and who have neither the personal potential nor the academic ability to be trained for or become guidance counselors. The superintendent does not always do the best job of selecting who should be a guidance counselor. A faculty panel might do a much better job.

Research has not yet spelled out the ideal qualities that go into making a good guidance counselor. But we do know that tossing a coin is not effective. You may think that this does not happen but when a principal writes and says, "Send me four applications for your summer institute. Several of our brothers have not yet been assigned for the summer, and so I will send them to Fordham for counselor training." Or when a sister writes, "I'm sixty-three and a teacher of mathematics. Last summer I attended a National Science Foundation Institute for Chemistry. This summer my

superior wants me to attend your Guidance Institute." When these and similar experiences are repeated beyond chance expectation, we don't need research to tell us that in some instances guidance counselors are not selected on the basis of qualifications that are needed to become professional counselors.

Sequence Needed

Another responsibility of administrators is to respect the need for sequence and continuity in the development of a guidance counselor. A teacher who has taken four credits at Notre Dame one summer, a two-week institute at Catholic University another summer, and two courses at Boston College another summer, may have accumulated ten credits in guidance courses but whether these add up to a sequence of ten credits taken at one university is highly debatable. This is called "cafeteria education" not professional training. Differing points of view are valuable but not at the beginning of training when they more often serve to confuse.

Or a Sister teaches eight periods a day, travels one and a half hours to the university, then falls asleep in class from exhaustion, and has no time for preparation outside of class. The administrator who thinks a professional counselor is in the making is gravely in error. Nursing education is never on a catch-as-catch-can basis. What makes us think that counselor education can be?

Another administrative responsibility that seems obvious

is the appropriate utilization of professionally trained personnel. Yet, there are well-trained, personally qualified counselors in Catholic schools who have been reassigned to teach English, biology, or mathematics with not even half-time guidance responsibilities. The NDEA requirement that Institute enrollees must have a commitment from their superiors that they will be assigned half or more time to guidance activities has been welcomed by counselor educators. We entertain grave doubts about the wisdom of investing time and money in the training of professional personnel who may not be permitted to do what they have been trained to do.

Counselor Educators

The counselor education institution shares responsibility for preparing counselors for the assumption of professional obligations in Catholic schools. One of the essentials in developing a profession is the selection of persons for entry into training. The emphasis must be on quality rather than on quantity. Longitudinal studies are needed to determine which persons make the best counselors. In the meantime more adequate screening must be done. The too meek, the power driven, etc., should not be encouraged to continue in guidance training no matter what academic grades they achieve. It follows that counselor educators must provide opportunities other than classroom examinations for evaluating the professional potential of students.

Counselor education programs have grown like Topsy. Professional associations and State certification requirements have influenced the development but there is tremendous variation in quality and coverage. The September 1960 number of the *Personnel and Guidance Journal* contained two articles that highlighted the unevenness of available preparation. Willis Dugan (1) examined State certification requirements and found that in the eight areas of recommended preparation four are not consistently covered in State certification programs: Personality Theory and Development, Statistics and Research Methods, Group Procedures, and Supervised Experience. New York State, for example, requires only five areas. Polmantier and Schmidt (2) in the same issue tabulated course offerings in fifty-four State universities and found great gaps in areas of counselor preparation. We need to review these studies, reflect on our own training, and evaluate its adequacy.

An area of preparation often overlooked concerns the behavioral sciences. Carl Rogers in the February 1961 issue of the same journal gives examples of the increased ability of psychology to understand and predict or control behavior. It is both awesome and frightening to contemplate the alternatives which Rogers mentions, "We can use our growing knowledge to enslave, to depersonalize people, . . . or we can choose to use the behavioral sciences in ways which will free, not control." (3) The counselor who would

assist the individual toward responsible personal choice must keep current with the rapid developments in these sciences.

Many issues face counselor education. Much is being done to improve programs; much remains to be done. The integration of theory and practice and creative ways of providing opportunities for applying theory under supervision seem to be getting the most attention — at least by the colleges and universities offering NDEA Institutes.

Coordinate Counselor Education

Catholic groups in the field of counselor preparation do not get together and share. Until Brother Marion Belka, S.M., sent his questionnaire, I did not know that we have thirty-nine institutions of higher learning offering counselor preparation. We who profess to provide counselor education in Catholic institutions must upgrade the type of training that we offer. We never get together as a group; we do not even know one another; we have not worked out methods of sharing experiences, problems and methodology. Nor do we have an organ of communication. We obviously need opportunities to get together. We must develop professionally acceptable programs of counselor education that can stand professional scrutiny.

The Counselor

The counselors themselves have responsibilities in the task of preparing adequately to function in Catholic educational institutions. A counselor ought to be a fairly well adjusted person.

If he is and is well educated, he will not be satisfied to function as a mere technician. A technician is not a counselor.

The real counselor will never be trapped into doing what many so called counselors now do — spend eighty percent of their time on college admissions. The real counselor does not spend so much time and energy conducting career weeks, college nights, and elaborate testing programs that he has no time to counsel. Counselors have the responsibility to develop a deep commitment to their professional purpose, a conviction of their role and responsibility so that administrators cannot impose. No one assigns the school physician, the school social worker, or the school nurse to keep order in assembly, or to marshal lunchrooms, or to schedule student programs. But if the counselor does not know what he should be doing, whose fault is it if he becomes a low grade clerical worker?

Busy work is the refuge of the incompetent counselor. As Dr. Cribbin once wrote: "The counselor needs to formulate a system of ideas and ideals to guide his efforts to assist students. He needs to know where he wants to go, what goals he wants to pursue, what ideals he has set for himself."

Last year when one of my students was assigned four forty-five minute periods a week to counsel 125 tenth graders, he asked whether he should: 1. Spend his time on the seriously disturbed or on the normal? 2. Do a little for all? 3. Much for a few? 4. Make referrals only?

5. Identify the gifted and the potential drop-out? (If he did nothing else during four hours a week he could provide a fifteen minute interview to fifteen students.) If such a counselor is to make a professional decision, he must know what his function is, what his skills are, and the needs of his students. Once he has reached a decision, he does what he can but does it well.

Counselor education is a continuing responsibility of the counselor — a lifetime preparation. There is need for persons trained in basic skills but there is also the need to know the *whys*. Counselors are concerned with human behavior in a culture not with human behavior as an abstraction. There is a need for counselors who help adolescents understand themselves in the environment in which they live. Therefore, the counselor must remain well acquainted with the world in which he lives. After a counselor completes his training, he frequently works in professional isolation. He should periodically return to his university to check on whether his professional growth and development are in the right direction and to be stimulated to further growth and development.

In addition to this, the counselor as leader of a guidance team must be conscious of his responsibility to train others. He cannot do the job alone. He must "sell" his guidance program to his administrators; he must train classroom teachers to be his helpers. He does all this, not as a Hitler, but as one who respects others, as one

who has learned to "win friends and influence people." To do all of this successfully, the counselor should take courses in how to train and supervise others — supervised practice in supervising others.

The preparation of counselors for Catholic education is neither a single nor a simple responsibility. It is imperative that the school administrator, the counselor educator, and the counselor each recognize his role and function. In this group today there are counselors in Catholic schools, others who want to become counselors in Catholic schools, and still others who are counselors in non-Catholic schools but who are interested in Catholic education. The purpose of this meeting is to focus attention on the need to improve and extend the preparation of counselors for Catholic schools. Hopefully all of us should be or should become instrumental in influencing the development of guidance services in Catholic schools. Each of us must be critical of his professional preparation and there must be feedback to the counselor educators if we are to achieve our goals. We are well on the way, but we cannot afford to stop at this juncture.

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Counselor Preparation in Catholic Institutions

Raymond J. Steimel

(A Commentary on Dr. Hunter's Address)

THE last decade has seen great progress in the development and training of counselors for our schools. Summer workshops have been filled to capacity. Regular training programs for both the master and doctoral level are attracting more and more able candidates. In a very real sense, our guidance and counseling programs have made an impressive beginning. Certainly NDEA institutes have exerted a very positive influence in that they have helped train a number of the counselors and in that they have stimulated a renewed interest in the whole counseling movement.

While this progress is certainly something to be proud of, there are several rather prevalent ideas which make one wonder just how thoroughly our Catholic schools have accepted the philosophy and practice of psychological counseling.

Dr. Steimel is Interim Assistant Professor of Psychology, Counseling Center, Catholic University of America.

His comments on the need to prepare counselors for Catholic schools were made at the Seventh Annual Meeting of Catholic Counselors in APGA at Loretto Heights College, Denver, Colorado.

In 1954 A. S. Thompson laid down what he considered to be the basic rationale for vocational counseling. This he stated as follows:

As a necessary service in a democratic society based on individual freedom of choice, vocational guidance has the function of helping individuals make more effective decisions and plans throughout the long-term process of their vocational development by facilitating a clearer understanding of themselves and their roles in the world of work. (2).

Such a vocational guidance service would seem to demand more than the limited training in guidance and counseling which characterizes many of our present guidance workers.

Certainly, the day is long gone when experience, age, good intention, status in life, or training in some related field qualifies one to be a counselor. Yet too many of the people functioning as counselors still lack the basic training. In 1957 Dr. Cottle and Father Watson reported that of the 140 persons in charge of the guidance services in Catholic institutions of higher learning, one sixth had no graduate work in the field of guidance and counseling, and as many as a third of the high school counselors had had no graduate counselor training. These authors conclude by say-

ing, "One wonders how they can feel qualified to understand such a task or how their superiors can condone it." (1) Even today it is not uncommon to receive requests to conduct a week's workshop to prepare a special group to be counselors in our schools. If we believe at all in the systematic training of guidance personnel, or if we subscribe to the professional character of counselors, we could hardly realistically hope to staff our schools with adequately trained personnel through a series of "crash" programs. Counselor training is not accidental; nor is it the by-product of some other training program. Good counselors are the products of good training programs. While the workshops in counseling as well as the institutes have rendered a very real service in the organization of existing counseling programs, they cannot serve as a substitute for formal training. The expressed purpose of many of the workshops has been to offer immediate help to those who have been assigned to guidance work for which they have had little or no preparation.

Today's Challenge

The question today is whether our schools are now willing to go beyond this initial step and set up complete guidance programs under the direction of a fully trained counselor. We are at the crossroads in our guidance services. Either we consolidate our position and maintain the status quo, or we press on to the difficult but necessary goal

of complete guidance services for every student. The need is there. Our students need vocational counseling just as much as do the students in the public schools. Complete counseling services inevitably necessitate a full-time or part-time professional counselor according to the demands of the school. Proper training would seem to include a master's degree in guidance and counseling and state certification. Such training is available in many of our Catholic institutions either in the Department of Psychology or in the School of Education. Over and above the usual course in reorganization and administration of a guidance program, there would need to be basic courses in psychological testing, adolescent psychology, dynamics of behavior, abnormal psychology, and one or two courses in supervised counseling experience. This represents a year to two years of graduate work or five or six summers.

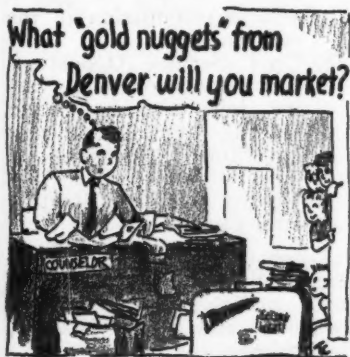
Another area of real concern is the lack of professional affiliation of many of our guidance workers. The survey of Cottle and Watson (1) reports that less than one third belonged to any national or professional counseling group. It seems we operate within our own circles and neglect the opportunity of sharing and learning from our fellow workers in public schools. There is much to be gained from such professional contacts on both a local and national level. The large group here today is certainly encouraging. One can only hope that all will stay to attend the meet-

ings of the American Personnel and Guidance Association during the next few days.

In conclusion, it can be said much progress has been made but much still remains to be done. The present level of training of many of our counselors plus the relatively few counselors actually working toward a degree leaves much to be desired. The direction of the next step is evident. Years of continued effort and hard work will be needed before the goal can be reached. The role this group has to play is well defined. Success will mean a real boon for our schools; defeat, a failure to meet the challenge that lies before us.

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Spring, 1961

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H. Ed. 201. Safety Education—Safety and sanitation.
H. Ed. 202. First Aid—All types of medical and science careers.

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3. Career opportunities. Especially in health and allied occupations.
4. Analysis of Typical Health Careers. Selection of careers that are realistic for male college graduates, pointing out that many careers commonly associated with women have good opportunities for men in administrative positions. Help students discover what occupations relate best to their present majors.
5. Training for Health Careers. Indicate typical training programs for a cross-section of health careers—scholarships, cooperative work programs.
6. Summer Work Experience Programs. Voluntary or for salary in hospitals, health centers, community agencies.
7. The Public Health Service. Material covers functions of the service, opportunities for jobs, and ways to fulfill military obligation with a commission in the service.
8. Civil Service Opportunities. Overview of the varied jobs available in federal, state, and city government; entrance exams into each branch.
9. Getting a Job and Starting on a Career.

Teaching Methods: Lecture, discussion, oral and written reports, audio-visual aids, guest speakers, and when possible, field trips.

Student Texts: Health Careers Guidebook of the National Health Council; What's in Your Future? A Career in Health? a Public Affairs Pamphlet; *Hospital Careers* by the Hospital Association of New York State; plus an assortment of booklets on individual careers.

Teacher's Texts: Career Planning by L. J. Smith, Harper and Brothers, N. Y. *Health Careers Materials* from Community Council of Greater New York Inc.; *Employment Outlook in Health Service Occupations* by the U.S. Dept. of Labor; *The Public Health Service Today* by the U.S. Dept. of Health, Education and Welfare.

The 1960 *Occupational Outlook Handbook* is the principal reference.

For more information, con-

tact Professor Daniel Lynch, St. Francis College, 35 Butler St., Brooklyn 31, N.Y.

VOCATIONAL ORIENTATION

Mount Mary College, Milwaukee, Wisconsin incorporates two class periods on Vocational Planning and Choice in the regular Freshman Orientation Program. The purpose of the first session is to stress the general factors of motivation that can lead to an intelligent choice of a vocation with emphasis on self-evaluation. The lecture method is used in developing the following:

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3. Criteria in choosing a course of study.

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the major department in which the student has registered for the sophomore year. This is but one phase of the vocational guidance program at Mount Mary College.

For detailed information, write to Sister Mary Estelle, SSND, Mount Mary College, Milwaukee 10, Wisconsin.

CAREER PLACEMENT

From the Counseling and Placement Center, Iona College, New Rochelle, N.Y., we learn that Iona seniors are exposed and orientated to an intensive Career Placement Campaign. We quote from CPC Notes, Vol. VI, No. 4, Fall 1960. "Senior year should be a time of continued career exploration. However, a senior's career explorations cannot be the vague, general, 'vocational meandering' of the undergraduate but must be

directly aimed at the basic and *immediate* realities of the world of work. Even if you are planning to enter the military service or go to a graduate or professional school upon graduation, you should begin to plan an effective placement campaign NOW—for two reasons:

1. Your service or educational plans may change—or be changed.

2. NOW—not 'later'—when advice, assistance, and placement materials are readily available."

A check list has been prepared to assist the senior in evaluating his efforts. Main topics for evaluation are:

I. I have decided what work I am most interested in and best qualified to learn or to do.

II. I have drawn up a "prospect list" of potential employers.

III. I have decided how I should approach these organizations.

IV. I have finalized my individual campaign techniques.

V. I have followed up my interviews to date.

Seniors are urged to consult members of the Counseling and Placement Center if they experience difficulty in completing their personal "career campaign."

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Vincent M. Murphy, Editor
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1961 Convention News

The Seventh Annual Meeting of Catholic Counselors in APGA was held at Loretto Heights College, Denver, Colorado, on March 25th and 26th under the General Chairmanship of *Brother Philip, O.S.F.* of St. Francis College, Brooklyn, N. Y. *Sister Rose Patricia S.L.*, Assistant Dean of Studies, Loretto Heights College, was Chairman of the Committee on Local Arrangements.

The Saturday sessions were devoted to a meeting of the Representative Assembly of the National Conference of Catholic Guidance Councils and a meeting of *The Catholic Counselor* Editorial Board and Staff. These two sessions together with a meeting of the Committee of Catholic Counselors in APGA furthered the unifying and structuring of what might well be called "The American Catholic Guidance and Counseling Movement."

An executive committee composed of members from the National Conference, *The Catholic Counselor*, and the Committee of Catholic Counselors in APGA was chosen to formulate a constitution and by-laws for the proposed organizational structure. This committee plans to submit the proposed constitution and by-laws at least sixty days prior to the Chicago meeting, so that all con-

REGISTRATION



Photo By Jack McNerney

Under the direction of Sister Rose Patricia, S.L., Dean (center), Loretto Heights College students register two Texans: Brother Grass, S.M., Central Catholic High School, and Sister Mary Florence, C.D.P., Providence High School, both in San Antonio. Brother Grass is President of the San Antonio C.G.C.

COMMITTEE OF CATHOLIC COUNSELORS IN APGA



Photo By Jack Mc Nerney

The Committee of Catholic Counselors in APGA holds a luncheon-business meeting at Loretto Heights College, Denver, Colorado. Clockwise from nearest corner of table: Prof. Edward Daubner, Loyola College, Baltimore, Maryland; Dr. Raymond McCall, Marquette University, Milwaukee, Wisconsin; Dr. William Cottle, University of Kansas; Rev. William McMahon, Cardinal Hayes High School, New York; Brother Philip, O.S.F., St. Francis College, Brooklyn; Sister Mary Catherine, C.D.P., Our Lady of the Lake College, San Antonio, Texas; Brother John M. Egan, F.S.C.H., Iona College, New Rochelle, New York; Brother Marion Belka, S.M., St. Mary's University, San Antonio, Texas; Dr. Raymond Steimel, The Catholic University of America; Brother Lawrence J. Poirier, F.M.S., Mount St. Michael High School, New York; Mr. Robert Doyle, Iona College, New Rochelle, New York; Dr. Carl Fisher, Santa Clara University, California; Dr. Genevieve Hunter, Fordham University, New York; Sister Mary Estelle, S.S.N.D., Mount Mary College, Milwaukee, Wisconsin; Brother Aloysius, F.S.C., Calvert Hall College, Baltimore, Maryland; and Rev. Edmund Olley, St. Joseph High School, Kenosha, Wisconsin.

cerned may study the issues beforehand. Members interested in offering suggestions are asked to send their recommendations to *Rev. George E. Moreau, O.M.I.*, Bishop Fallon High School, Buffalo, New York, newly elected Chairman of the Eighth Annual Meeting of Catholic Counselors in APGA to be held in 1962 at Loyola University, Chicago.

The Catholic Counselor Editorial Board and Staff elected as follows: Chairman of the Editorial Board—*Brother John M. Egan, F.S.C.H.*, Iona College, New Rochelle, New York; Editor—*Mr. Vincent M. Murphy*, Fairfield University, Fairfield, Connecticut; Associate Editor—*Sister Mary Catherine, C.D.P.*, Our Lady of the Lake College, San Antonio, Texas; Editorial Board Members:—*Dr. Thomas McCarthy*, LaSalle College, Philadelphia, Pennsylvania; *Brother Marion Belka, S.M.*, St. Mary's University, San Antonio, Texas; *Brother Adelbert James, F.S.C.*, Manhattan College, New York, New York; *Reverend Urban Rupp, S.M.*, Cham-inade High School, Dayton, Ohio; and *Brother Lawrence Joseph, F.M.S.*, Mount St. Michael High School, New York.

The Two General Sessions

Approximately four hundred Catholic guidance and counseling personnel attended the general sessions and workshop demonstrations on Sunday, March 26th.

Rev. Edmund Olley, Chairman of the National Conference of Catholic Guidance Councils, offered the Holy Sacrifice of the Mass for the intentions of all Catholic counselors.

At the first general session *Sister Marion, S.S.M.*, Saint Louis University, in her address, "Counseling in Catholic Education: A Perspective," traced the historical development of guidance and counseling in American Catholic circles.

Dr. Genevieve P. Hunter, Fordham University, in the second general session address, "Improving Counselor Preparation for Catholic Institutions," first highlighted encouraging developments and then outlined how counselors, administrators, and counselor educators can improve the professional guidance and counseling services offered in Catholic educational institutions.

The texts of both general session addresses appear in this issue.

Brother Marion Belka, S.M., reported that a survey he made reveals that thirty-nine Catholic colleges and universities are offering some counselor preparation. A report on his survey will probably be published in a future number of this journal.

The comments of *Dr. Raymond J. Steinel*, The Catholic University of America, follow *Dr. Hunter's* address.

OFFICERS OF THE NATIONAL CONFERENCE OF CATHOLIC GUIDANCE COUNCILS

The newly elected Chairman of the Eighth Annual Meeting of Catholic Counselors in APGA (Chicago, 1962), *Rev. George Moreau, O.M.I.*, of Bishop Fallon High School, Buffalo, New York, NCCGC Chairman-Elect is



Photo By Jack McNerney

congratulated by: *Rev. Edmund Olley* of St. Joseph High School, Kenosha, Wisconsin, NCCGC Chairman; *Mr. Norbert Riegert* of Pius XI High School, Milwaukee, Wisconsin, NCCGC Secretary; *Rev. William McMahon* of Cardinal Hayes High School, NCCGC Coordinator; and *Rev. Thomas Concagh, C.M.*, of St. John's Prep, Brooklyn, NCCGC Treasurer.

NEW EDITORIAL BOARD CHAIRMAN CONGRATULATED

Sister Mary Catherine, C.D.P., of Our Lady of the Lake College, San Antonio, Texas, new Associate Editor, enjoys seeing Brother John M. Egan, F.S.C.H., of Iona College, New Rochelle, New York, new Editorial Board Chairman, being congratulated by Brother Lawrence J. Poirier, F.M.S., of Mount St. Michael



High School, New York, retiring Editor.

Photo By Jack McNeerney

Workshop Demonstrations

Using Test Results in Group Guidance

Mr. Norbert Riegert, Pius XI High School, Milwaukee, Wisconsin, presented some interesting and practical suggestions for "Using Test Results in Group Guidance." As early as sophomore year, test results together with other personal data are used to motivate students to appraise their God-loaned aptitudes, to evaluate whether they are achieving in terms of these aptitudes, and to investigate and prepare for those occupational fields for which they qualify. Other features of this group guidance plan were the use of pupil worksheets and occupational score sheets for individual evaluation and study, and the means used to obtain parent participation. *Sister Marie Louise*, C.S.J., Nazareth Academy, LaGrange Park, Illinois, summarized the following points: 1. The conditioning of both students and parents for better understanding and wiser use of test results; 2. The tie-in of test results in a group guidance plan with the making of educational and occupational decisions; 3. Group guidance, by eliminating routine matters, makes for a more efficient counseling interview but does not reduce counseling time which often doubles or trebles as a result of needs revealed through group guidance.

A Parent Interview

Father H. E. Hoewischer, S.J., Regis College, Denver, Colorado, before beginning his demonstration, outlined four main points for a parent interview: 1. Since the interview is a complex human situation, attitudes of the interviewer are most important. 2. The interviewer must have an extensive knowledge of the student and his problem otherwise parents may feel that he does not know the

student and cannot competently handle the situation. If possible the counselor should know the educational, financial, social, and occupational background of the parents. 3. Good rapport should be established; a time limit should be set. 4. Methods: Whenever possible avoid "hot" situations. Approach the interview cautiously but in a friendly and sincere manner which indicates interest in the student. Try to have positive suggestions if not adequate solutions. First obtain the parents' reactions. *Dr. O. W. Haskall* of the University of Colorado "role played" the part of a persistent parent, thus giving added emphasis to the points stressed by *Father Hoewischer*. Each session was concluded by a summary of important points by *Brother Raymond, C.F.X.*, Xaverian High School, Brooklyn, New York.

Faculty Inservice Training in Guidance

Brother Justin Anthony, F.S.C., St. Mary's College, Winona, Minnesota, described the faculty inservice training for St. Mel's High School in Chicago. St. Mel's Guidance Director is *Brother Lawrence Leonard, F.S.C.*, who prepares the group guidance program and distributes the year's tentative schedule to the faculty. Each teacher is asked to offer a three-day unit on a topic (generally related to his subject area) to a homeroom in his department. In order to avoid overlap, topics are changed only after consultation with the Guidance Director. Administrative backing and faculty involvement account in great part for the success of St. Mel's group guidance program.

Sister Janice Egan, O.S.B., Mount St. Scholastica College, Atchison, Kansas, demonstrated the use of "Tapes in Guidance and Inservice Training." Those who attended this workshop listened to the demonstration tapes through individual earphones. Tapes may be used to disseminate educational, occupational, and other information. Taped interviews enable the practicum supervisor to improve a student's interviewing and counseling techniques.

A Counseling Interview

Brother John M. Egan, F.S.C.H. of Iona College demonstrated two types of counseling interviews—the directive and non-directive. Two audience members volunteered to be "counselees." Because of the contrast between the two interviews, the demonstration was quite effective. *Captain E. Kenneth Mills*, Department of Leadership Studies, United States Air Force Academy, summarized the dynamics engendered by the two interviews. The remaining few minutes were devoted to questions from the audience.

Thanks are in order to: *Brother Philip, O.S.F.*, General Chairman, and *Sister Mary Estelle, S.S.N.D.*, Coordinator of the Workshop Demonstrations, for their tireless efforts; to *Very Rev. Msgr. William H. Jones*, Superintendent of Schools, Archdiocese of Den-

ver, for his presence and sincere cooperation; and to *Sister Frances Marie, S.L.*, President of Loretto Heights College, for permitting Catholic Counselors to use the facilities of the College.

The 1961 APGA Convention "Man, Mountains, and Moons"

The opening session was highlighted by the inspiring talk of *Dr. O. Meredith Wilson*, President of the University of Minnesota, who keynoted the theme of the Convention with his "Goals and Guides." Personnel and guidance workers must adjust their techniques and methods to assist present and succeeding generations to face the challenges of the future. Proper attention must be given to moral values.

Catholic Counselors in APGA participated in many of the sessions. Some attended business meetings; others were divisional delegates or delegates to the APGA Delegate Assembly where the newly developed Code of Ethics, and revised Constitution for APGA were approved.

Dr. George Favareau, Fox Lane School, Bedford, New York, Chairman of the "Section on Group Methods of Presenting Occupational Information," was busy monitoring four sessions on group guidance but still found time to chair an important one entitled "Group Methods of Presenting Occupational Information in High School." On the college level, *Dr. Lawrence R. Malnig*, St. Peter's College, Jersey City, New Jersey, was chairman of a panel on "Group Methods in Vocational Guidance at the College Level." *Brother John M. Egan, F.S.C.H.* was recorder for this session.

Rev. Joseph Voor, Bellarmine College, Louisville, Kentucky, was one of the panelists on "The Comprehensive Counseling Program in Higher Education." *Father Voor* set forth the underlying

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principles for private schools, and showed how these principles were implemented in private colleges.

Dr. Gladys C. Murphy, Siena College, Loudonville, New York, and *Dr. Anthony Riccio* of Notre Dame University were panelists at a session devoted to "Teaching of Occupations."

Dr. Genevieve P. Hunter of Fordham continued her busy schedule with an excellent talk on "Vocational Counseling for the Adolescent: Diagnosis or Exploration and Development," a session sponsored by NVGA.

Dr. William Cottle, University of Kansas, besides attending to his duties as Past President of NVGA, was a panelist on the program, "Counselor Needs and the Counseling Process" and also presented a summary of research reports from all states at the session entitled "Whither NVGA?"

Walter Sheil of St. Peter's College, Jersey City, New Jersey was on a panel that explored "Counseling Students for Careers in Law."

Julia E. Read, College of St. Elizabeth, was the Recorder for the program, "Are We Preparing Women for the Space Age?" The better use of woman-power was stressed throughout the convention.

The consensus was that guidance and counseling are headed in the right direction. Whither we go in the space age will depend upon our preparation for this new age. With this thought in mind most counselors are looking forward to the 1962 Chicago convention.

Plan Ahead

Next year's convention will be held in Chicago, April 16-19, 1962. Catholics in APGA will meet at Loyola University on Palm Sunday, April 15th. Plan to attend.

Follow-up June Graduates



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